

Samuel Chamberlains Book 1686

AN EARNEST
EXHORTATION

To the Inhabitants of
New-England,

To hearken to the voice of God
in his late and present

DISPENSATIONS

As ever they desire to escape another Judgement, seven times
greater then any thing which as yet hath been.

By INCREASE MATHER; Teacher of a Church
in Boston in New-England.

Lev. 26. 23, 24. *And if you will not be Reformed by these things, but
will walk contrary unto me, then will I walk contrary unto you, I
will punish you, yet seven times for your sins.*

Jer. 13. 17. *But if you will not hear it, my soul shall weep in secret
places.*

1 Cor. 10. 11. *Now all these things happened unto them for ensamples,
and they are written for our Admonition, upon whom the ends of
the World are come.*

B O S T O N

Printed by John Foster: And are to be Sold over against
the Dove. 1 6 7 6.

1891

TO THE READER.

THis following Exhortation was written two or three months ago, since which time the Lord hath given us to see a wonderful Turn of Providence, in a way of signal mercy towards his poor New-England-People. Nevertheless I have for weighty Reasons, been willing to let it pass, as it is, the main design of it being to quicken sedulous endeavours towards the Reformation of provoking Evills, and there is still cause for urgency in that matter. God forbid that we should act as if we were delivered to do abominations, for then it is certain that the continuance of this affliction would have been a far greater mercy, then deliverance out of it. And I will freely confess, that I am not altogether without fears, that there is yet another Storm hastening upon this Land, if Repentance avert it not. For as yet men are not convinced of that which I believe is the Lords special Controvercie with this Land. Though some doe, yet the generality of the people do not see and own those iniquities, which the righteous God hath been contending for. Nor is there to this day so much done respecting a General Reformation of evils amongst us, as the Lord expects. Nay, there have been such trespasses committed, in the time of our distress, as I am persuaded God will yet visit for. It hath often been so, that if much sin hath been committed, eminent deliverances have been attended with sad after-elaps. When the children of Israel were saved from the Midianites, the Inhabitants of Succoth and Peniel did perish after that. And in Jephthahs dayes, he had no sooner subdued the common enemy, but intestine troubles arose, so that there fell of the Ephraimites at that time forty and two thousand. Let us not then be high-minded but fear: especially considering that of late time, the Lord in his providence hath been giving us very solemn warnings. The deaths of so many righteous and useful ones, both of the first generation, and also a great number of precious ones of the second generation, as have bin taken away this year by Gods own hand, seems to be portentous of more evil to come. And the sudden awfull deaths of some, whom the Lord hath overthrown, as God overthrew Sodom and Gomorrah, look like ominous warnings. And that Epidemical Disease that prevailed this Spring, in a very solemn voice from Heaven unto us. We have heard also how terrible the Lord hath been in his judgments towards our Country-men and Brethren in other parts of the world. Not to speak of the present state of bleeding Virginia; what an awfull providence was that which hapned in Barbados in August last, when a Plague there, was visited with thunder, and with great noise, and with a storm and tempest, and flame of devouring fire, so that in a few hours a considerable town

TO THE READER.

The Strong is late ravished, traps, The Lord give you that I stand Grace, duly to consider of it, and to sin no more lest a worse thing come unto them. And how awful was the hand of God in September last, when a fire brake forth in a famous town in the heart of England (North-Hampton by name) and in about the space of eight hours, consumed the whole Town, that very few houses were left standing, and the Inhabitants many of them, saved nothing but the cloaths on their backs. Now if we thus hear of these things, fear God and receive instruction, our dwellings shall not be cut off, but if we be secure and unaffected with the divine Dispensations, how can we think that the worst is past? The Lord can easily punish us by the same Instruments again, if we go on so provoke him. Yea if the power and good providence of God present is not, it will be so. Many of these is athen that have of late submitted themselves, are treacherous and bloody. And the Indians that have been helpfull in this War, will be apt to grow insolent upon conceiving, that we could not have subdued our enemies if it had not been for them, and it will be a great mercy if our unconverted English do not ere long scandalize and exasperate them. Or if none of these things should be, God hath a thousand ways to punish us, which we cannot think of. Why then should carnal security grow upon us? When some said unto the holy Prophet, Watchman what of the night? Watchman what of the night? He replied, The morning cometh and also night. Even so, albeit at present, a comfortable Morning is dawned upon us, it appeares as yet to improve is well, otherwise we shall have cause to think on the other words also the night. Only it must be remembered that things of this nature, (all promises and threatenings respecting temporal mercies or judgments are so) are to be understood conditionally, according to that which the Lord expresseth, Jer 18 7, 8, 9, 10. At what instant I shall speak concerning a nation, and concerning a Kingdom to pluck up, to pull down, and to destroy it; if that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to doe unto them. And at what instant I shall speak concerning a nation and concerning a Kingdom to build and to plant it: if it do evil in my sight, that it obey not my voice, then I will repent of the good wherewith I said I would benefit them. We had need then to pray earnestly, that past and present dispensations may be sanctified to us. If we be indeed bettered thereby, we are like to see happy dayes again in New-England, but if otherwise, New-England hath not yet seen its worst dayes. Now the Lord Jesus help us to consider it. O that there were such an heart in us, that we would fear him & keep all his Commandments, alwayes, that it may be well with us and with our children for ever, which is the pray'r of him, who accounts himself happy, if he may do any faithfull Service, for God and for his People.

Boston N. H.

26. of 5 Mo.

1676

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EXHORTATION

To the inhabitants of

NEVV-ENGLAND.

GOD who sometimes said unto *Jerusalem*, be instructed lest my Soul depart from thee, and thou become desolate, a Land not inhabited, doth by his solemn Judgements in like manner call from Heaven upon *New-England*, saying, be thou instructed, lest I depart from thee, and thou become desolate without an *English* Inhabitant. Wherefore we are to be exhorted (and Oh that we might be perswaded) since we have been brought into such a bleeding state, to make a right improvement of this dreadful Dispensation. O let not the Lord complain of *New-England*, as sometimes of *Israel*, *My People know not the Judgement of the Lord.* But to speak a little more fully and plainly :

1. *Let us be awely and deeply affected with the awful hand of the most High.*

Our Friends in other parts of the World, that wish us well, are greatly affected with our miseries. It was said of old, concerning *Egypt* and *Tyre*, at the report concerning *Egypt*, and at the report of *Tyre*, they shall be sorely payned, even so the report of Gods dealing thus with his *New-England-People*: the report of poor *New-Englands* Calamity, hath caused it soe that are in Lands afar off to be amazed and troubled; and shall not we our selves be affected with our own doleful state? And shall it be said of thee? O *New-England*, shall it be said of thee, the Lord hath poured on thee the fury of his Anger, and the strength of Battel, and he hath set thee on fire round

An Exhortation to the

round about, yet thou knewest not, and it burned thee, yet thou layd it not to heart. A Sword, a Sword is sharpened, and also fourbished, it is sharpened to make a sore slaughter, it is fourbished that it may glitter, *should we then make mirth?* Dismal things we see are come upon us, It is mentioned in the Scripture as a sad thing, *Ephraim shall bring forth children for the Adulterers.* And again the Lord threatneth his people saying, *thou shalt beget sons and daughters but shalt not enjoy them, for they shall go into captivity.* And in another place the Lord saith, *your young men have I slain with the sword, and have taken away your horses, and I have made the stink of your camps to come in to your nostrills.* Also God hath denounced it as an heavy Judgment which should come to punish that sin of mens unfaithfulness in respect of promises & engagements one to another (which hath been very much the sin of many in N. E.) *I will give them into the hand of their enemies, and into the hand of them that seek their life, and their dead bodies shall be for meat to the fowles of heaven, and to the beasts of the earth.* Now all these things have been verified upon us. Is it nothing that so many have been cut off by a bloody and barbarous Sword? Is it nothing that Widows and Fatherless have been multiplied among us? that in a small Plantation we have heard of eight widows, and six and twenty fatherless children in one day? And in another of the Villages of our Judah, of seven Widows and about thirty fatherless children, all at once: How can we speak of such things without bleeding Lamentation! Shall not such solemn strokes at last awaken us? The Inhabitants of the world would not have believed that the enemy should have prevailed so far, and done such things in *New-England*; that so many Plantations should have been brought to utter desolation! That so many Candlesticks should be removed out of their places! How are we spoiled? we are greatly confounded because our dwelling places have cast us out. Alas that *New-England* should be brought so low in so short a time (for she is come down wonderfully) and that by such vile enemies, by the Heathen, yea the worst of the Heathen: that should be an affecting humbling Consideration to us, that our heavenly Father should be provoked to let *vile Indians* upon the backs of his Children to scourge them so severely, because of the provoking of his sons and his daughters, the Lord hath moved us to anger with a foolish Nation, and moved us to jealousy with those which are not a people. As the Lord begins to deliver us, we are apt to forget the fears and sorrows which have been upon us, but that is the ready way to greater Calamity.

Verily if we lay not these things to heart, there is cause to fear that those other Judgments (which nothing but wonderfull mercy hath saved us from) even *Famine and Pestilence* are not far off. We have seen the Lord come riding amongst us upon his *Red horse*, if this awaken us not, how can we expect
other

Inhabitants of New-England.

other, but that ere long we shall behold a *Black Horse*, yea and a *Pale Horse*, and his name that shall sit thereon is *Death*.

2. *Let due enquiry be made into the cause of the Lords controversie with us.* We know in general, it is for sin, Mich. 1. 8. *For the transgression of Jacob is all this, and for the sins of the house of Israel.* God is never wont to forsake his People except they do first forsake him, 2 Chron. 15. 2, *The Lord is with you whilst you be with him, but if you forsake him he will forsake you.* Inasmuch then as God hath seemed to cast us off, and put us to shame, and hath refused to go forth with our *Armies*, he doth by his Providence testify against us to our faces, that we have forsaken him. He would not have given us to the Spoil, and to the Robbers, if we had not sinned against him. But some one will say, *how shall we know what sin it is that the Lord now contends with us for?* Answer. Although that be a most needful Question to be enquired into, yet I shall not say much to it, besides what I have at sundry times expressed, when speaking in the Name of the Lord.

1. *Take we heed how we embrace such notions as will lead us into mistakes about the causes of our misery,* e. g. that imagination which some have, that all this is come upon us, only for tryal, and not for Correction on the account of sins, without doubt it is for both. Why should we suppose that God is not offended with us, when his displeasure is written, in such visible and bloody Characters? and truly before the present Judgement came upon us, it was evident that the glorious Lord was provoked against us: those general and continued *Blessings*, which were upon the fruits of the Earth, spake no less, when the like hand of God was upon the Land of Israel, though but for three years, *David* enquired of the Lord about the cause of his holy displeasure. Interpreters observe, that the first and second year *David* made no inquiry, because he might possibly think it was nothing, but what according to the ordinary Course of Nature might well be expected, but when he saw that drought was upon the Land for three years together, he concluded that it was for some sin that had provoked the Most High. So with us, God by a continued Series of Providence for more then three times three years, one after another, hath been blasting the fruits of the earth in a great measure; therefore we may know that God is angry for something.

Again, that notion, that God is provoked for one sin only, or for some secret unknown sin only, tends to lead into mistakes concerning the true cause of our miseries. Not but that there may be *Secret sins* which the Lord doth set in the light of his countenance, and which we ought diligently to search after: but when there are so many evils visible and manifest, it is the subtilty of Satan to perswade men that this judgement cometh for some one secret sin, that so he may keep them from taking notice of that which is indeed
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the Lords controversie, and from repenting of those evils, which if they be truly repented of, the Judgements which have been upon us will certainly be removed: Also that principle, that whoever suffers in this common Calamity is the cause of it, will surely lead into misapprehensions concerning it.

In the Primitive times, when Plagues and Wars at home because the Heathen Nations in those times persecuted the Church, some Christians perished (as to their Estates, Bodies, Lives) in the common calamity, albeit it was not for the sake of their sins, but for the sake of unworthy dealings towards them, that those desolating *Plagues* came upon the World: look as wicked men do sometimes escape temporal Judgements; for the sake of the Righteous amongst whom they dwell, to do the Righteous many times suffer great outward Calamity, because of the Wickedness of those they live among: once more, they that suppose this Judgement cometh on account of adherence to any principle alwayes avowed by the chief of the Fathers in these Churches, will (I doubt not) mistake in their conclusions. Those Principles which concern the Purity of Churches, the Authority of Elders, the Liberty of Brethren, a due extent of the Grace of the Covenant, zeal for God in matters of the first as well as of the second Table, were alwayes asserted and pleaded for by the chief of the Fathers of New-England, when God did wonderfully own th^e People, and suffered no Weapon that was formed against them to prosper: but all that did attempt to devour them effected, and evil came upon them, wherefore it will be in vain to Impute our Calamities, unto any of the Principles (or practices according thereunto) which have been mentioned.

2. *Search the Scriptures.* The wayes of God are everlasting; wherefore he brings the same Judgements upon his People now as in the dayes of old, in case there be the same transgressions: if then we would know why Droughts, Blittings, &c. have been upon our Land, let us search the Scriptures, and see for what sins those Judgements have befallen Gods Israel of old. Was it not because the good Creatures of God were abused, to nourish pride and sensuality? and because Temple-work was neglected, and because men were guilty of robbing God? are the same sins found amongst us? then we may safely conclude, that those Judgements have come in special for those sins: and let us look into the Scripture, and there see what sins have in former ages brought the punishment of the Sword upon a professing People: and if those very sins are prevailing amongst us, write upon it, that it is for them, that this Judgement is come upon us.

3. *Hearken to the voice of God in the Ministry of his word.* mind what the Messengers of God speak in his name, for surely the Lord will upbraid him, that he reveal his secrets to his Servants the Prophets, Amos. 3. 7. If I were co

give Counsel to N. E. for my life, it should be the same that *Jehisaphat* gave to the people of God in his time, when circumstanced in respect of a Combination of heathen Enemies, against them, as we are this day: 2 *Chron.* 20 20. *Believe in the Lord your God, so shall you be established, believe his Prophets so shall you prosper.* What though in these dayes Ministers are not infallible? yet they are in respect of Office *Watchmen* and *Seers*, and therefore you may expect that God will communicate Light to you by them, yea they told you of these dayes before they came. Do not say that the Ministers of God cannot tell you why this Judgment is come, how then could they give you faithfull warning thereof long enough before it came? I pray you consider this one thing, What were the sins which the Messengers of God declared would certainly bring *A day of Trouble* upon this Land? And hath the Lord confirmed the word of his Servants? then you may without danger conclude, it is for those sins that the Lord is now contending: And truly if we refuse to hearken to the voice of God not only in the former Prophets, but also by those who are still speaking in his name, why should we marvel that the Lord doth not incline his ear to our voice when we pray and humble our Souls before him? God cryeth to us by his Messengers, and we will not hear; therefore it is that though we cry to God he will not hear. *Isai.* 65 12. with *Zacka* 7. 11, 12, 13.

4. Consider how this Judgment is circumstanced, If we mind where it began and by what Instruments, we may well think that God is greatly offended with the *Heathenism* of the English People. How many that although they are *Christians* in name, are no better then *Heathens* in heart, and in Conversation? How many Families that live like *profane Indians* without any Family prayer? Yea there have been whole Plantations that have lived from year to year, without any publick Invocation of the Name of God, and without his Word. And in most places Instituted Worship (whereby *Christians* are distinguished from *Heathens*) hath been too much neglected. Now there is no place under heaven where the neglect of *Divine Institutions* will so highly provoke and incense the displeasure of God as in *New-England*, because (as after shall be said) *Religion is our Interest* and that which our Fathers came into this Land for.

3. Let there be a sincere Reformation of those evils which have provoked the eyes of Gods Glory. Deliverance will never come in mercy, except we turn to him that smiteth us. It is true that this Judgment may possibly be removed, though there be no Repentance, but then another Judgment will come ere long that will be seven times greater then this. Wofull experience may convince us of the truth of this, for the Providence of God is very observable, in that the Blasting that hath been without Intermission for these many

years, hath not been this last year as formerly, but behold another judgment seven times greater is come in the roome of it. Yea moreover, either *Reformation* must be, or else (as long as the 26th. chapter of *Leviticus* is Scripture) at the last *Desolation* shall be, *I will make you desolate because of your Sins*, Micah 6. 13.

I remember it is storied concerning *Tamurlain* the great, that when he laid Siege against his enemyes, the first day he would set out a *white Flag*, to signifie mercy in case they did submit, and the next day a *red Flag*, to intimate they must now look for the *Sword*, and the third day a *black Flag*, to signify utter destruction and desolation. Truly the Lord hath been displaying the white Flag, for many years before us, but it hath been despised, and now he cometh with his red Flag, if this doe us not good, we have cause to fear that the *Black Flag* will come ere long. How easily can the Lord destroy us? there is not the most contemptible Creature, but he can arm it so as there shall be no standing before it. I have read of a great City that was destroyed by Ants, and of another that was destroyed by Rats, and of whole Countreys that have been depopulated by Frogs, yea by Fleas. Though the Indians are a *Despicable Enemy*, yet the Lord is able to cut us down by a small *Indian ave*. But though I thus speak, I believe that God will reform his people by this Judgment, by this shall the Iniquity of Jacob be purged, and this shall be all the fruit to take away his sin.

Qu But what shall be done that so there may be such a *Reformation* as God will accept of?

Ans. 1. *Those Evills which have been confessed before the Lord, and which are manifest let them be reformed.* In that Order before mentioned respecting a day of publick Humiliation appointed by Authority there are many Evills instanced in as matter of Confession and Humiliation before the Lord, let those sins be repented of, and turned from. We shall here take notice of some of them.

1. *Manyfold abuses of Peace and the Blessings of God in this good land.* Alas when we have had peace from enemies, we would not be at peace among our selves. And as the Calamity which is come upon us is General, so *Contention* is a sin which all sorts of men have been too guilty of: and now we see the bitter fruit of it, whilst the Sheep (yea the Shepherds too some of them) have been contending one with another, God hath let loose Wolves upon us all. And how have the Blessings of God been abused to serve *Baal*? The Plenty, which our Peace hath been attended with, hath been abused unto great Sensuality, and many Professors and Church-Members have been shamefully guilty in that respect. How common hath it been with them to *haunt Taverns*, and squander away precious hours, nay dayes in publick houses

houses, which if but half that time had been spent in Meditation, Secret Prayer and Self Examination, it had been happy for them, and it may be for others for their sakes. When as our Fathers were *Patterns of Sobriety*, they would not drink a cup of wine nor strong drink, more then should suffice nature, and conduce to their health, men of latter time could transact no business, nor hardly ingage in any discourtesies, but it must be over a pint of wine or a pot of beer, yea so as that Drunkenness in the sight of man is become a common Sin, but how much more that which is Drunkenness in the sight of God. And how have the Blessings of God been abused to nourish *pride*? There hath been no small Provocation before the Lord in that thing, yea as to *Pride in respect of Apparel*. People in this Land have not carryed it, as it becometh those that are in a Wilderness, especially when it is such an humbling time as of late years hath been. And none more guilty then the poorer sort of people, who will needs go in their Silks and Bravery as if they were the best in the Land. Though it be also too true that the rich and honourable have many of them greatly offended by strange Apparel, especially here in *Boston*. A proud Fashion no sooner comes into the Country, but the *haughty Daughters of Zion* in this place are taking it up, and thereby the whole land is at last infected. What shall we say when men are seen in the Streets with monstrous and horrid *Perriwigs*, and Women with their *Borders and False Locks* and such like whorish Fashions, whereby the anger of the Lord is kindled against this sinfull Land! And now behold how dreadfully is God fulfilling the third chapter of *Isaiah*. Moreover the Lord saith, (if the Lord say it who dare slight what is said) *because the Daughters of Zion are haughty, therefore he will discover their Nakedness*. Hath not the Lord fulfilled this threatening, when the *Indians* have taken so many and stripped them naked as in the day that they were born. And instead of a *sweet smell* there shall be a *Stink*. Is not this verified when poor Creatures are carried away Captive into the *Indians* filthy and stinking *Wigwags*, yea when so many *English* are fain to croud together, till it becomes loathsome and unfavoury? And burning instead of *Beauty*, is it not so when poor creatures are exposed to the burning heat of the sun, and burnt and tanned thereby till they become of an hue like unto these *Indians*? *Thy men shall fall by the Sword, & thy Mighty by the War*. Hath not that word been fulfilled upon us when so many have fallen by the Sword, yea so many Captains in this War, and this is because of the pride of the *Daughters of Zion*. Oh then let that sin be reformed and repented of.

2. Another sin mentioned by the Council in that Order for a day of public Humiliation, before hinted at, is, *Ill entertainment of the Ministry of the Gospel of Peace*. It cannot be denied but that the Ministers of God in this

have for the generality of them, had miserable encouragement from men in the work of Christ. Through the undeserved mercy of God, and love of a dear People amongst whom I live, I am not at present under such personal temptation to speak in this matter as many better then my self are, but therefore I may the more freely speak in the behalf of my Brethren whose sorrows I greatly condole. How many of the Servants of Christ have there been, that though they have preached the Gospel, have not (as the Scripture saith it should be) lived on the Gospel? but when their whole time and studies should have been taken up in attending Services for Christ and for his people, they have been constrained (as the Levites in Nehemiah) even to *steer every one into his Field, and the house of God hath been forsaken*. I doubt it will one day appear, that the coals which have been stolen from Gods Altar, have burnt down many of those Plantations which are now desolate. Worthy Mr Davenport in a Letter which he wrote to me bearing Date, 12th. of 4 mo. 1666. thus expresseth himself, *I have* (saith he) *long been of that mind that N. E. is guilty of great unthankfulness for the Gospel, & Strait-heartedness, & disobedience toward the Ministers, Your blessed Father in law Mr. Cotton, was sensible of it, as I can shew in his letters to me in answer of mine to him, his conclusion after some other expressions was, that the Ministry of the Gospel is the cheapest Commodity in this Land: when I consider these things I see cause of Admiration that the Gospel is yet continued in N. E. & that our Candlesticks are not removed: but it is from Gods pity to some sucking Children that the Breasts are not yet dried up.* Thus Mr. Davenport.

And verily I cannot believe, that God would have taken away so many of his Ministers out of *New-England* in so short a time, if the People had carried towards God and them, as ought to have been. *Through the wrath of the Lord of Hosts is the Land darkened*: He that holds the Stars in his right hand hath removed many of them, and great darkness hath followed. In about thirteen years space there have been (to my observation) no less then five and thirty Stars that have set in this Horizon, I mean five and thirty Ministers (and some of them Stars of the first magnitude) that have in so short a time dyed in *New-England*: why did we not behold the War a coming when we saw the Lord calling home the Ambassadors of peace! I am not without fears lest that most awful passage which blessed Mr. Shepard hath (in his *Sound Believer* p. 250.) be prophesied, *Verily I am afraid* (saith he) *such a dismal Night is towards, such sore afflictions of Famine, Wars, Blood, Mortality, Death of Gods precious Servants especially, that the Lord will fill the houses of all Churches, Families, Christians that shall live in those days, with such rendings, tearings, shakings, anguish of Spirit as scarce any were, in the worst days of our Fore-fathers, and that this shall continue, until the remnant*

that escape, shall say, blessed is he that cometh in the Name of the Lord, Blessed be the face and feet of that Minister that shall come unto us in Christs Name. O then let this sin of ill entertainment of the Ministry be repeated of and reformed.

3. Another sin which hath been confessed is, that of *Formality in Religion*. These are perillous times which we now live in, when men are getting their Bread with the peril of their lives, because of the Sword of the Wilderness, when they can scarce look out of doors, but they are in danger of being seized upon by ravening Wolves, who lye in wait to shed blood, when men go not forth into the field, nor walk by the way side, but the Sword of the Enemy, and fear is on every side: surely the times are perillous; and that which brings such times is, the *taking up a form of godliness without the power of it*: and is it not so with us, the *first Generation* which was in this Land, had much of the power of Godliness, but the present *Generation* hath the form, and as to the *body of the Generation*, but little of the power of Religion. Alas in our Churches, we have a form of Discipline, but little of the power of it, and how it is in Families, and in Closets God knows, yea and as to our publick and most solemn approaches before the Lord, how slight and formal are the most of men? little or no preparation for them, no brokenness of heart in them, in which respect we have no cause to wonder that sad tydings hath come to us so often on dayes of Fasting and Prayer. Historians observe that *Pompey* seized upon the Temple, when it was the Jews solemn Fasting-day: and after that *Sofus* took *Jerusalem* upon a day of solemn Humiliation. the Jews were then exceedingly degenerated, having the form of these duties, but little of the power of them: hath it not been so with us in a sad degree? let us then no more content our selves, with having a name to live, and yet be Dead.

4. Another Evil, which we have confessed before the Lord is, that of *inordinate Affection to the world*. Idolatry brings the Sword, and Covetousness is Idolatry. *Land! Land!* hath been the Idol of many in *New-England*: where is the first Planter here that they might keep themselves together were satisfied with one Acre for each person, as his propriety, and after that with twenty Acres for a Family, how have Men since coveted after the earth, that many hundreds, nay thousands of Acres, have been engrossed by one man, and they that profess themselves Christians, have forsaken Churches, and Ordinances, and all for land and elbow-room enough in the World. Let would forsake the Land of *Canaan*, and the Church, which was in *Abrahams* Family, that he might have better worldly accommodations in *Sodom*, and we see what came of it, God fired him out of all, his house and goods were burnt, and he forced to leave his goodly Pastures, which his heart (though

otherwise a good man) was too much set upon. Is the interest of *New-England* indeed changed from a Religious to a Worldly Interest? that's a *strange God*; and if it be so, no wonder that there is *War in our Gates*; do men prefer their Farms and Merchandize above the Gospel? here is the reason why Armies are sent forth against us, and our Cities are burnt up. Inordinate love to *this present evil World*, hath been the Fountain of all that misery, that we are bleeding under at this day. Those unhappy *Indian-trading-houses*, whereby the Heathen have been so wofully scandalized, hath not covetousness built them, and continued them for so long a time? and was it not from the same root of all evil, that the Indians have been furnished with Arms, and Ammunition? would ever men have sold Guns, and Powder, and Shor, to such faithless and bloody creatures, if a lust of Covetousness had not too far prevailed with them? now then since these evils which have been mentioned (not to insist upon other particulars) have bin confessed, let us be sure to reform them, otherwise in our Confessions we have but dallied with the Almighty, who will never suffer himself to be mocked by any of the Sons of men.

And besides these Iniquities which have been acknowledged, as hath been expressed, there are other evils *manifest*, in respect whereof *Reformation* is necessary, as ever we desire to see good times and happy dayes in this Land. For alas it may be said, that *because of Swearing the Land mourneth*; not only in that Swearing is become a common sin, which even Children in the Streets are guilty of, but in other respects which few take notice of. It is well if the *Freemans Oath* be not violated by too many, who are acted more by faction, then by Conscience. Solemn Oaths upon trivial differences are too frequent. The body of the present Generation is guilty of *Sacramental perjury* in the sight of God, by breaking their *Baptismal vow*, and not observing all things whatsoever the Lord Jesus hath commanded them. Also wrath is come upon *New-England*, because the *Sabbath* hath been profaned. Persons under pretence of difference in Judgement about the beginning of the Sabbath (some being for the evening and others for the morning) keep *no night at all holy* unto the Lord. And it is to be feared that even since this War began servile works have been attended upon the Lords day, more then any necessity hath called for. And if we look into Families, Churches, or Common-wealth, we shall see such rebellious breaches of the *fifth Commandment*, as may cause horror when we think of it. That Spirit of *Koraisme* which blessed Mr. *Wilson*, when dying did so sadly bewaile, and testifie against, how hath it prevailed? and men will not be convinced of this evil, except God open their eyes by strange Plagues, which are yet behind, and it may be not far off.

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The breach of the fifth Commandment is one of the great and National sins, which the Indians are guilty of: their Children have no regard nor reverence towards their Fathers. If we learn the way of the Heathen, and become like them, God will punish us by them. And it is to me a sad and solemn thought, that this miserable War, hath been raised and fomented by proud and vain young men. The old Indians were very unwilling to engage in a War with the English, but the young men would do it, whether their Fathers would or no, and did at last precipitate ^{them} also into it, to the ruine of both Fathers and Children. I pray the Lord, that ungoverned young men in Families and Societies may not prove the ruine of New-England. If Fathers, if *Ablers* will say, let the young men now arise and play before us, it may be it will be bitterness in the latter end.

Moreover, what shall be said concerning that sin of *Oppression*, which is a general sin, and yet no man is guilty of it: since *Day-labourers* and *Mechanicks* are so unreasonable in their demands, and *Merchants* (some of them) so excessive in the prizes which they set upon their Goods, it is enough to bring the *Oppressing Sword*. And what a shame is it that ever that odious sin of *Usury* should be pleaded for, or practised in New-England, especially by such as should give a better example? Now for the Lords sake let such evils as these are be reformed, and no more heard of amongst us.

And there is another evil, which although it hath not been confessed so much as should have been, yet it is a manifest provocation, and although I touch'd upon it before, yet I can hardly forbear enlarging upon that particular, I mean those woful Contentions which have made such a noise as is enough to provoke the Lord to turn us out of his house. This is a sin which doth escape altogether unpunished as to men, but therefore God will punish it, and the rather because his own Children and Servants have been found faulty in respect of a divided heart. No doubt but the Wars and Fightings which we have had one with another, have brought the Judgements of War upon us, from the Lord. O that God would help those whose hands have been chief in this trespass, sadly to consider of it, lest another evil greater then this overtake us in our security ere long. If we will be pecking at one another, it may be the God of Heaven will send a great Kite, ready to devour us all.

2. In order to Reformation: Let there be a due execution of wholesome Laws which are founded upon the Word of God. If there be any Laws amongst us which cannot be warranted from the Word, change them and establish other in their room (I speak of Laws which respect the punishment of transgressors) but if the Scripture will justify it is or that testimony against Transgressors; either of first or second Table, let that and only that be

be done which shall please God; I have read, that it is a Rule in *Politicks*, that a *bad Executioner of Laws is worse then a violator of them*. Our defect is not so much in respect of the want of good Laws, as in the non-execution of those Laws that are good. It were better never to make Laws for the suppressing of Evils that are provoking in the sight of God, then not to see them faithfully executed when they are made.

3. *Solemn Renewal of Covenant with God in Jesus Christ, is a great Scripture expedient in order to Reformation*: we finde that the second Generation, of them who came out of Egypt whilst yet in the Wilderness having also a difficult undertaking before them, being to engage with their Heathen Enemies, and in other respects their state and case to be parallel with ours, they did most solemnly renew their Covenant with God. It seems to be of weighty consideration, that although the Lords People of old did frequently renew their Covenant with him, yet it was never done but a blessed effect followed thereupon, not so much as one Instance to be given in all the Book of God, when his People did *explicitly* renew the Covenant but a wonderful blessing did ensue. There is the nature of a *Vow* in this matter. Now Divines are wont to observe, that no instance can be mentioned out of the Scripture, when the Servants of God have vowed as well as prayed, but God hath heard them, we read that *when the Canaanites fought against Israel, and took some of them Prisoners* (just as it is with us) *and Israel vowed a vow unto the Lord, and the Lord hearkened to the voice of Israel, and delivered up the Canaanites*, Numb. 21. 1, 2, 3. And in *Hezekiah's* time (to omit other Examples) he considering that there was wrath upon *Jerusalem*, and those that fell by the Sword, and whose Sons, and Daughters, and Wives were in Captivity (all which things may be said of us) *It was in his heart to make a Covenant with the Lord God of Israel, that his fierce wrath may turn away from us*, 2 Cron. 29. 8. 9. 10. If the Lord help these Churches to attend this thing with such seriousness and sincerity, as ought to be, without doubt we shall see good dayes in *New England*.

And that it may be done the more effectually, it is much to be desired that the *Civil Authority* would (though not impose yet) recommend this matter to the Churches, otherwise it will meet with insuperable obstructions in some places; also that not some only, but all the Churches engage herein: and that the special evils prevailing in this or that place, be particularly bewailed, and Reformation of them intended, and (by the help of Christ) promised, in this *renewed Covenant*. Verily I do believe, the neglect of our duty in this matter hath retarded our deliverance for so long a time, why then should we not make haste, and not delay to keep the Lords Commandments?

4. One thing more I shall add, which if it be hearkned unto, to be sure *Reformation* acceptable to the Lord will be, It is this, *Let every man strive to amend our.* And who amongst us but have cause to think of Reforming? There are none of us so good but we may be better, we may (and should) grow in Grace and make progress in the work of Mortification. And God by the Judgment which is upon us, doth evidently point at, and call upon all sorts of men to the work of *Reformation*. As for our faithfull Magistrates (whom we have great cause to bless the Lord for) it shall be far from me to go about to discover the Nakedness of Fathers, or to say that which may tend to weaken their Authority amongst the people, nevertheless I will be bold to say, that if the Lord help them by this affliction to be more forward in the work of Reformation, more zealous in looking after the execution of wholesome, good and righteous Laws, more carefull to sanctifie God before the people, that in open Courts they may not (since God was angry with Moses upon that account) discover unseemly Passions, and more carefull to restrain their children that they may not (as Josias were, for which God at last punished them *Zeph. 1. 8*) either in their attire (or however) be evil examples, and thereby hinder the Reformation of others in that particular; we shall then have cause to magnify the faithfulness of that God, who hath brought such an affliction upon us and sanctified it to us.

And as for us who are Ministers in the house of God (and some of us amongst the deepest Sufferers in the present Calamity) are there not with us even with us also sins against the Lord our God? Have all of us in every respect been ensamples to the Flock? Have we given our selves to Reading and Meditation, and have we been very much in prayer for our selves and for the dear people of God? Have we been wholly in these things, without concerning our selves in affairs not proper for us to engage in? when we have been unworthily rested upon by these or those, have we not been more moved at it, then hath become us to be in our own case, considering that we should shew our selves examples in Patience, and Long Suffering? Have we abated from all appearance of evil? Is there no one that hath brought reproach upon the Ministry? Have none of us affected worldly Gallantry more then becometh the Ministers of God to doe, who should approve themselves *Patterns of Mortification* to all the world about them? Have we ruled our own houses aright? As for some of us, have not people seen our Relations, our Wives, our Children flouting of it, and gaudy and Fashionable, whereby others have been scandalized: let us then be humbled and Reform, yea let us never leave Fasting and Praying, until the promise of the Father come upon us, and the Lord Jesus pour of his Spirit from on high upon us, in that measure as is needfull for men in that relation which we

stand in before the Lord & before his people. And as it is noted of the great *Athanasius*, that by his Prayers and tears, and sweating labours in writing and Preaching, (like the bleeding of a chalt vine) he cured much of the Leprosie of that tainted age wherein he-lived, so let us endeavour to do the like. It may be, that God intends by the present fiery Dispensation, to purify the Sons of Levi, then shall the offerings of Jerusalem be pleasant unto the Lord, as in the dayes of old, and as in former years. And let not people think to free themselves by charging their *Leaders* with miscarriages. Through the abundant Grace of Christ towards his Servants there is no such cause of complaint, as some have made, whether against Moses, or against Aaron. It was most truly and solemnly affirmed by our famous, and now blessed Mr. Norton, in his last *Election-Sermon* speaking concerning the Ministry in *New-England*, *I may (said he) say thus much, and pardon my speech, a more yielding Ministry to the people, I believe is not in the world.* Yea they have many of them stood in the Gap, and have turned away the wrath of God from this people. This Judgment had come sooner if they had not improved their interest in heaven to divert it, and if their counsels and earnest *Exhortations* had been hearkned to, the present misery had never been. And therefore let all the People of the Land turn unto the Lord, and hear this Rod and him that hath appointed it, so will he soon *subdue our enemies and turn his hand* (a Turn of Gods hand will save us) *against our Adversaries, and the haters of the Lord shall submit themselves,* then God will restore *New-England* to its former state, yea it shall be better with us then at our beginning.

4. *Let us beware of adding new sins to the old score.* When the host goeth forth against their enemies, keep thee from every evill thing. There were provocations enough before this Calamity came upon us, from which we are not cleansed untill this day: But alas! How have we lengthned out our sorrows by fresh bleeding guilt in the sight of God? A Judgment may come upon a people for one sin and be continued for another, it may begin on the account of former Iniquities, and be continued because of later transgressions. It is possible that those evils which have provoked the Lord to whet his glittering Sword, and his hand to take hold on Judgment, may be seen and acknowledged, and yet he may goe on to smite us because of some evils which the eyes of his glory have been provoked by, since this *War* began.

I will (by the help of Christ) speak faithfully as I shall answer it before him that hath set me a *Watch-man*, another day. No man in the world could have perswaded me, that such a spirit would have been discovered amongst Professors in *New-England*, as hath lately been manifest. What unquietness
hath

hath there been under the hand of God, men being like a wild Bull in a net, full of the fury of the Lord, of the rebuke of God? what murmurings have have there been against *Moses* and against *Aaron*, albeit thousands of the Children of Israel lost their lives, because they said, *you Moses and Aaron have killed the Lords People*, yea God was so angry for that sin, that he threatened to consume them in a moment. Nevertheless how many with us have cause to charge themselves, & cry guilty before the Lord in this respect? I remember it is *Pareus* his Observation, that whereas the Children of Israel were guilty of murmuring eight times whilst in the wilderness, the mercifull God passed it by diverse times, nevertheless when their Murmurings were attended with a malignant mutinous Spirit (as with us it hath been) some signal judgments or other did alwayes follow. And hath there not been great Ingratitude amongst us? Have not men that have deserved well, been recompensed evil for their good Services? Have they not been slanderously reported? Have not some evil spirits somented false Reports and others too ready to take them up? The Lord lay it not to the Charge of New-England. More over since this war begun, the Indians have been scandalized by the English: It is well if some English have not the guilt of Indian blood upon their souls, yea if in their skirts be not found the blood of the souls of poor innocents. And what could have been done more then hath been done by too many, to prejudice the Indians against the English interest, yea against the interest of Christ in this Land? what madness and rage hath there been against all Indians whatsoever? Yea what willingness to destroy those that (like the Gibeonites of old) are Profelyted to the Faith, and have put themselves under the Protection of the English Israel in this land, though they never did us hurt, but they have jeopardied their lives, and some of them lost their lives in the high places of the Field that so they might save ours. Judicious Authors conceive that the reason why the Lord did so plague his people Israel, when Saul had slain the Gibeonites, was because though Saul did it, yet the body of the People approved of it and rejoyced in that bloody fact when it was done. As also that so the world might see how much the Lord is delighted in the Conversion of Heathen. Surely then we have many of us cause to tremble. How sad is it to consider, that an Indian should write a Letter to an English-man and thus expresse himself, *When any hurt is done, you say that we have done it though we never did wronge to English-men and hope we never shall. You have driven us from our houses and lands, but that which most of all troubles us, is, that whereas we began to know Jesus Christ, you have driven us away from serving God.* Truly when I think of what things have hapned at Chelmsford my heart doth ake and bleed within me. Be mercifull O Lord unto thy people Israel whom thou hast redeemed, and lay not innocents blood unto

People Israels charge. Furthermore, how hath the Indian work, I mean the work of Christ among them (which indeed hath been one of the Glories of *New-England*) been lighted, scorned, vilified? Albeit it is a sure principle grounded upon Scripture, that God never sends his Gospel to be constantly dispensed to any people, except he hath some elect amongst them, if the waters of the Sanctuary come, though it be into the dead Sea, there is some Fish to be healed and made alive there: yet how many with us have condemned all *Praying Indians*, crying out, they are all nought, there is not one good amongst them? And what though some of them may be Hypocrites? are not some *Praying English* as perfidious, as hypocritical, in heart as profane as some *Praying Indians*? Shall we therefore condemn all? Is there such a spirit in this Generation, as that they are ready to destroy? (& hath it been an hard matter to keep their hands from shedding blood?) the righteous with the wicked? cease then to wonder that Desolation is come upon Sanctuaries, and that the Lord hath been cutting off from us the righteous and the wicked. The Lord Jesus did intimate to the Jews that they should see many from the East & from the West sitting with Abraham and Isaac & Jacob in the Kingdome of God, when they should see themselves shut out. So I doe believe, that many English-men that look with a disdainfull eye upon these poor *Praying Indians*, shall see a number of them sitting down with Abraham, Isaac and Jacob in the Kingdome of God, when I pray God they may not see themselves shut out. And truly, if it were only the profane world, that had been guilty of this Sin, it may be I should not have spoken so much as I have, but Professors and Church-Members have many of them cause to lament before the Lord for this evil. Now from the Lord I Exhort and beseech you, whoever you be that have been guilty of murmurings in any respect, or of casting a stumbling-Block before the Indians, go to God in secret places, confess your sin before him, pray that it may not be imputed to you or to your Families, or to the Land for your sakes. In the Love of Christ have I thus spoken to you.

5. Remember the Errand that our Fathers came into this Wilderness for, and pursue that Interest. In general, it was on the account of Religion, that our Fathers followed the Lord into this Wilderness, whilst it was a Land which was not sown. There are other out-goings of our Nation, besides these Colonies in *New-England*, but they were not built upon a Foundation or Interest purely Religious, as is to be affirmed of these Plantations. It was with respect to some worldly accommodation, that other Plantations were erected, but Religion and not the World was that which our Fathers came hither for? why did the Children of Israel of old go into the wilderness? was it not that they might serve God? for the very same reason did our Fathers come

come into this Wilderness, even that so they might worship God according to his Will, and that all things which concern the house of God might be according to the pattern shewed in the Mount *Pure Worship and Ordinances* without the mixture of humane Inventions, was that which the first Fathers of this Colony designed in their coming hither. We are the Children of the good old *Non-Conformists*: and therefore are we under the deepest engagement, not only to reject *Inventions Humane* in the things of God, but to come up to the practice of *Institutions Divine*. As to our Ecclesiastical constitution, the *Congregational way*, as 'tis distinguished from the rigid extremes of *Presbyterianisme*, and *Brownisme*, is that which we profess. And as to our *Civil Polity*, our Profession hath been, that they that are Rulers should be men that fear God, and that they that choose them should be such also, and that Laws in the Common wealth should be regulated by the Word of God, that so the Lord Jesus may reign there.

It was worthily spoken by blessed Mr. *Mitchel* in a *Lecture Sermon*, that there is much of the Kingdome of Christ in our Civil Constitution: and it will be sad for those who shall put their hands to alter it. Such dash themselves against that stone, that who so falls upon it shall be broken to shivers. Therefore that Man of God solemnly protested, saying, *Wo to that man, be he old or young, Church-member or non-member, Freeman or non-freeman, that shall go about to destroy, or basely betray the liberties of this People; it were better for him, that a Mill-stone were hanged about his neck, and he thrown with it into the midst of the Sea.*

Moreover, it was in a special manner with respect to posterity, that our Fathers came into this Land, that so their Children might not see evil examples, and be in danger of being corrupted thereby, as 'tis in other parts of the world, but that they might be left under the Government and Discipline of Christ in his Church, and be sure to have the great advantage of a Religious Education. And therefore that woful neglect of the *Rising Generation* which hath bin amongst us, is a sad sign that we have in great part forgotten our *Errand* into this Wilderness: and then why should we marvel that God taketh no pleasure in our young men, but they are numbed for the sword, the present judgement lighting chiefly upon the *Rising Generation*. Yet more, our Fathers came hither to this end, that they might *Propagate the Gospel*, and be instrumental to set up the Kingdome of the Lord Jesus amongst the *Heathen*. And although some of the Lords Servants here have been sent forth (not without gracious success) to labour in that work, yet it is great pity, and I doubt one of the great sins which the English have been guilty of, that no more hath been done in order to the conversion of the *Heathen*: how great then is their sin, who do wholly despise and decry that

that work, and those beginnings of the Kingdome of the Lord Jesus, which is to be seen amongst them, our Fathers were of another Spirit. There is a Letter Printed which was written by my honoured Father ('6 rür '67 'a2 i: 65) in the year 1652, wherein he declareth what himself (being one of those Elders who was sent to *Natick* formerly, to enquire into that affair) knew concerning the blessed success which the Gospel then had amongst the Indians: and he thus writes;

There is so much of Gods work amongst them, as that I cannot but count it a great evil, yea a great injury to God and his goodness, for any to make light or nothing of it, to see and to hear Indians opening their mouths and lifting up their hands and their eyes in a solemn Prayer to the living God, calling on him by his Name Jehovah, in the mediation of Jesus Christ, to hear and see them, exhorting one another from the word of God, confessing the Name of Jesus Christ, and their own sinfulness; this is more then usual, we saw them, and we heard them perform the duties mentioned, with such plenty of Tears trickling down the cheeks of some of them, as did argue to us that they spoke with much good Affection and holy Fear of God, that it much affected our hearts.

He that wrote these lines hath been in Heaven now above seven years, how would he mourn if he were here at this day, to behold the strange degeneracy that is in the spirit of the present Generation, who will neither believe that there is any good work begun amongst the Indians, nor yet desire and pray that it might be so? Believe it, if that holy designe of using means for the Conversion of the Indians be not duely prosecuted; the Prayers of our blessed Fathers will rise up in Judgement against us, yea the Patent it self will be produced as a Witness against this Generation at the last day, if that work be neglected. For it is pretended (and those Worthies who were the Patentees would not have made such a Profession if they had not been real in it) in the Patent, that one special ground and end of this Plantation was, that so the Heathen in these parts might be brought to the knowledge of Jesus Christ: The words in the Patent, concerning this matter are,

That to win and incite the Natives of the Country, to the knowledge and obedience of the only true God and Saviour of Mankind, and the Christian Faith, in the Adventurers free profession is the principal end of this Plantation.

Yea more, the publick Seal of the Country will be a witness against this and succeeding Generations, if that designe be not prosecuted: for we know the publick Seal of this Colony represents an Indian with these words *Come and help us* (as is to be seen in the preceding History, P. 15.) alluding to that Vision which appeared to the Apostle Paul, when there stood a man of Macedonia, and prayed him, saying *Come over into Macedonia and help us*, where by the Apostles gathered, that the Lord had called them to Preach the Gospel to the

the Macedonians: So did the Fathers of this Country conclude, that the Lord had called them to take an effectual course, that the Gospel might be Preached to the Indians, and therefore it is not to be wondred at, that the Lord hath afflicted us by the Indians *since the body of the present Generation hath no more of an heart to endeavour their Conversion and Salvation.* The Histories of our own Nation Declare, that whereas there were famous Christian Churches amongst the ancient *Brittains*, yet when in process of time, they scandalized the *Heathen Saxons*, who lived amongst them, and neglected to use means for their Conversion unto Christ. God was displeased with those Churches, so as to dissipate and drive them out of their Land by those very Heathen Nations, whose conversion they should have but did not endeavour, let us consider of it in the fear of God. And if we mind and seek the things of Christ as we ought to do, though our Enemies were more and greater then they are, and we fewer then we are, nevertheless we shall be victorious over them: As it was with the *walenses*, whilst they made Religion their business, and kept in with God, they prevailed wonderfully against those that waged War upon them.

At one time eleven of them put to flight three hundred of their Enemies, & at another time five hundred of them destroyed five & twenty hundred of their Adversaries; and this is but according to what the Lord hath promised to his People as long as they are faithful unto that which is his and their interest.

6. Give not way to desperate unbelieving thoughts: say not there is no hope, the case is desperate: At first we too much despised the chastning of the Lord, let us not now faint when we are rebuked of him; we are apt to run into extreams. Are there not some that once thought this Calamity would be over-past in few dayes, who now are ready to say it will never be? well, do not think that God will utterly destroy *New-England* as yet. It was said of the Children of Israel of old, when they were in as degenerate a condition as we are in, yea and far worse, *the Lord was gracious to them, and had compassion on them, and had respect unto them, and would not destroy them, neither cast them from his presence as yet,* 2 King. 13. 23. what may come on this sinful Land at last I know not, nevertheless I am verily perswaded that utter destruction will not come *as yet*. For Jesus Christ hath by a wonderful hand of providence dispossessed Sathan who reigned in these dark corners of the Earth, in ages that are past, and hath taken possession of this Land for himself. Now, shall we think that Christ will suffer the Devil to drive him out of his possession again presently? The Lord hath a great Interest in this Land which he will not easily part with: There are many Churches of Christ here. In this Colony of *Mattachusetts*, that are (or at least were when this

War

War began) seven and forty Churches, and in *Plimouth Colony* there are twelve or thirteen Churches: and in *Connecticut Colony* there are nineteen Churches, besides the three Churches in *Long-Island*: so that there are above fourscore Churches in *New-England*. Surely the Lord will not bring utter ruine upon them all as yet: And there are some of the first Generation (alas that there are so few of them) as yet surviving, now we may hope that God will not utterly consume all things in their dayes.

As a man that lived in *Luthers* time was wont to say, that he did not fear the ruine of *Germany* so long as *Luther* was alive, So neither doe I fear the utter ruine of *N-England*, so long as any of the first Generation who for the Gospels sake came into this Wilderness, are alive. Moreover though the body of the *second Generation* be wofully degenerate, nevertheless there are some of them (and through Grace many) that are eminently faithfull to the Lord Jesus and his interest, being of the same *Principles & Spirit*, that their blessed *Fathers* were of before them: we need not fear utter ruine in their dayes neither. Certainly if God intend to bring speedy destruction and desolation upon this whole land, he will find some way or other to remove such of his Servants as stand in the Gap to turn away his wrath from this people. Besides all this, the Children which have been born in *New-England*, are many of them the Posterity of those who have had an eminent interest in God, yea the posterity of those who have been great sufferers for his name and Truth. Divines observe, that whereas in the *eight Bratitudes* they that are persecuted, are pronounced blessed twice over, it may intimate, that such shall be blessed not only in themselves, but in their *Posterity*. And if a due enquiry be made into that matter, I doubt not but that it will appear, that a special blessing hath attended the Children of those who have been *Martyrs* of Jesus: now the Children of *New-England* are many of them the posterity of such as have been eminent *Confessors*, and so in a degree *Martyrs*: If it should be said to a gracious Prince, behold here are Children, whose Fathers lost their Houses and Estates, and ventured their lives for your sake would he not shew peculiar favour unto them? Truly we may plead it as an Argument with the blessed God, and say before him, Lord as for the Children who have been born in *New-England*, their Fathers many of them ventured their lives into a wilderness for thy sake, they left their Fathers Houses and possessions in this world, out of respect to thy Kingdome, and therefore have thou compassion on them, God will have compassion on them for his *Covenant sake*: And indeed the mercy which the Lord hath shewed in the midst of wrath, since the Sword has been drawn amongst us, argueth that he hath no mind to destroy us: what a favour of God was it that the *Army* was not cut off at the *First fight*? and that they perished not with cold when

when they were abroad day and night in the Snow, in the depth of Winter, and that God preserved them from mortal Contagious Diseases, albeit a Soldier fell sick of the Small Pox as he was going to the Army, yet none else took the Infection of that Disease. And whereas that terrible Disease, was in an Ordinary here in the midst of Boston, at the same time, yet only one therein was sick and dyed, and then the Lord was intreated to stay his hand; these are signs that God hath yet a favour for us. It is also a wonder of mercy that the Indians have done no more mischief, how easily might they have swallowed up *Plimouth Colony* long ago, and most of the Towns in the other Colonies, had not our God restrained them? Moreover, the Providence of God is to be admired, in that no more lives have been cut off. In some of those Towns which are desolated, not many lives have perished, I cannot learn that at the writing hereof, there are many above six hundred among the English who have been slain by the Enemy since this War began, whereas we might have expected that above so many thousand should have lost their lives, though the War had not continued so long as it hath. The Lord then sheweth, that his design, in bringing this Calamity on us, is not to destroy us, but to humble us, and reform us, and to do us good in the latter end. Wherefore although I am not without sad apprehensions, that Desolation will come upon the body of the present Generation in *New-England*, if not by this, then by some other Judgement ere long (if Repentance prevent it not) nevertheless a Remnant shall escape: That Scripture is like to be verified in *New-England*, even that *Zeph. 3. 12, 13. I will also leave in the midst of thee an afflicted and poor people: and they shall trust in the Name of the Lord. The remnant of Israel shall not do iniquity nor speak lies, neither shall a deceitful tongue be found in their mouth, for they shall feed, and lie down, and none shall make them afraid.* And as for the Enemy which is risen up against us, fear them not, the Lord our God will bring them down, who can do it, though we know not how to do it. It may be the Lord slayeth them not wholly and at once, but gradually, lest his People should forget his mercy towards them, *Psal. 59. 11. yea I do believe, that if the Lord had not had a righteous designe utterly to destroy those of the Heathen Nations who have refused and horribly contemned the Gospel, they had not been permitted to do what they have done, that so they might bring swift destruction upon themselves, God may bring us Low, but he will not make a full end of us; as he will with our Adversaries, who are implacably set against his name and interest witness that Scripture, Jer. 46 28- Fear thou not O my servant Jacob, and be not dismayed O Israel, for behold I will save thee from afar off, and thy seed, for I am with thee, and I will make a full end of all the Nations whither I have driven thee, but I will not make a full end of thee, but correct thee*

in measure, yet will I not leave thee wholly unpunished. And that Scripture, Psal. 79. 6, 7. Pour out thy wrath upon the Heathen that have not known thee, and upon the Kingdoms that have not called upon thy Name, for they have devoured Jacob, and laid waste his dwelling place, yea and that Scripture, Isai. 41. 12. Thy that war against thee shall be as nothing, and as a thing of nought. Let us not then be faithless but believing. There hath been much Prayer made before the Lord on our behalf, and now we hear that the Churches in Europe joyn with us in earnest cries to Heaven, certainly those Prayers and tears will come pouring down at last in streams of blood, and fire, and vengeance upon the Heathen: the vengeance of the Lord, the vengeance of his Temple is not far off. The Lord hath a controversie with the Heathen, and therefore he hath suffered them (in a degree) to pull down his Temple, that so they might pull down vengeance upon themselves for ever, God hath wayes to bring them down that we cannot think of: he can soon mingle a perverse Spirit amongst them, and cause them to destroy one another, he that did sometimes set the Egyptians against the Egyptians can set the Indians against the Indians, & who knoweth but that the Lord may do as in the day of Midian? And it may be God will send the destroying Angel amongst them. It is noted in the Memorials of New-England (p. 23, 27.) that a little before the English came hither, the Indians were greatly wasted by Wars one with another, also the Plague was amongst them, and after that the small Pox, so as that the twentieth person was scarce left alive when the English arrived here, and they saw multitudes of skulls lying above ground, whereby they perceived that the living of them were not able to bury the dead. God is the same still, and will do for us as he did for our Fathers, only he waits to be gracious, he waits to see when we shall be fit for such mercy. It was said to the Church in Thyatira, he that overcometh shall have power over the Nations, and as the vessels of a Potter shall they be broken to shivers, Rev. 2. 26: If the Lord Jesus help us to overcome the special corruptions and temptations whereby we have been carried away from God, those Nations who have risen up against us, shall be broken into shivers like a Potters Vessel, which all the World can never make whole again. I have been credibly informed, that a little before the beginning of this war, an Indian Squaw at Nossit, being with Child, the Child was heard crying three weeks before it was born into the World, whether dismal things to come upon them, might not be intimated by that Prodigy, I know not. And of late the Lord hath appeared more for us, and more against our Adversaries, then at the beginning of this War, so as that there seemeth to be a beginning of revenges upon the Enemy.

7. *When God hath perfected our deliverance, let us endeavour to be and do better.*

better then ever heretofore. If the Lord speak peace unto us, let us no more return unto folly. Let us sin no more lest a worse thing come unto us. It is an awfull word which *Ezra* spake, when the Lords people of old were delivered from their heathen enemies, *should we again break thy Commandments, wouldst not thou be angry with us till thou hadst consumed us, so that there should be no remnant nor escaping?* So if people in *New-England* should again forsake God and his Ordinances out of respect to the world, what may we think would be the effect thereof at last? If the Lord restore peace unto this Land, and wicshall give us to possess the Lands of our enemies, it is to be feared that people will be apt to do as formerly, even to seek great things for themselves, with the neglect of the Kingdome of God, or with only a *secondary* respect thereto. That great Light of *New-England*, then whom no man was more instrumental in laying the foundation both of our civil and ecclesiastical constitution, blessed Mr. *Cotton*, did in his time observe and testify against such a spirit of worldliness and Apostacy, even in those dayes prevailing in this Country, wherefore in his Sermon on the third Vial, pag. *we* he thus exp^{re}sseth himself. " Sit down no where without good Ministers, " if it be possible, and sure possible it is, else Christians may resolve to tarry " where they are, as *Ezra* tarried by the river *Ahava*, in the 8th. of *Ezra* 15. " till he had got some Levites to go with them, that they might go and make " a comfortable work of it that they might not leave the ordinances behind " them, and yet there were some there before, whither they went. It is " true some may go and make a beginning, but yet never make a beginning " but where you may come and partake of the waters of Gods house every " Lords day, and let them that cannot so travel, let them continue where " they are, and drink of the waters of eternal life, rather then run such hazards. You have seen when some have made a beginning without Ministers, they have staid three or four years before they have got any help, " and when they have got them, they have had much adoe to settle, they " have been suddenly unsettled, though they have not gone rashly about it, " but with good advice: but for want of this, their not taking these Rivers " and Fountains with them, they have been at a loss, and therefore in such " a case let it be the wisdom of sincere hearted Christians, that come from " old England for liberty and purity of the Ordinances, not to leave them " no v for fresh Meadows and Fountains, and for want of planting ground " and the like, it will not be suitable to those ends for which you left your " native Country. Thus Mr. *Cotton*. Let there then be no more Plantations erected in *New-England*, where people professing Christianity shall live like Indians, without any solemn invocation on the name of God, and altogether without instituted Worship. What a sad thing is it to consider, that

these or many Children, born in New-England, who although they are come to adult age, never heard of the Lords Supper, nor did ever see a child baptized in their lives / I am perswaded that one reason why the faithfull, holy God hath let loose the scourges upon us, is that so this disease might be cured. And wo to this land if it be not so. Yea and when the Lord shall have accomplished our Salvation, we ought to doe some singular thing tending to the Honour of his name, as a sincere testimony of our gratitude towards him who hath by his own arm saved us. I have read concerning the States of Holland, that when they were miraculously delivered from the Spaniards great Army, to show their thankfulness, they erected a Colledge at Leyden, & endowed it with goodly priviledges, and many famous lights have there been there, for whom the world hath had cause to bless God; *Polander, Junius, Scaliger, Heinsius* did sometime belong to that University. And what can be thought of amongst us, which will have a greater tendency to the Glory of God, and good of the Souls of men then to take effectual care about that matter? That *Academical Learning*, (and with it Religion) may not fail in succeeding Generations. We find in Scripture, that whilst the first Generation of the children of Israel, who came out of Egypt lived, religion was upheld. Yea and whilst the Heads of the second Generation continued. But when *Jehoshaphat* and *Eleezer* (the leaders of that Generation) slept with their Fathers, sad degeneracy and misery soon overwhelmed the rising Generation. The Lord awaken us to do our utmost to prevent the like in New England, but there will be no preventing of it, if due care be not taken, that there may be most and able Instruments by whom the truth and Religion may be maintained and propagated. The *Centuriators* and other *Hillegians* have noted that the Apostles and primitive Christians were greatly solicitous in this thing. And so we see our Fathers of the first Generation in New-England have been therefore did they erect a Colledge at Cambridge, which in their dayes was signally owned and blessed by the Lord: and what a dark miserable Land had New-England been before this day, had it not been for the Blessing of God upon that Society? most of the churches being supplied with Teachers who have there been educated. Should *Academical Learning* fall in this land, it would be one of the saddest Omens that could be. Ignorance and Barbarisme would overspread the face of succeeding Generations, darkness shall then cover the earth, and gross darkness the people. *Papists* are wont to reflect upon *Protestants*, as if they were not duly careful in erecting and encouraging *Seminaries of Learning and Religion*. The most learned *Vossius*, was able to reply, that whereas there are no less then ten Provinces in *Popish Belgium*, there are but two Universities therein, whereas although there are but seven Provinces in reformed *Belgium*, there are

less then five Universities, and one Academical School, besides other illustrious Schools. It will be a great mercy and happiness to Posterity, and we shall have wherewith to answer Adversaries, if after this war more encouragement be given respecting the College and other Schools of Learning, and if ever God shall give us the lands of our enemies, I cannot think how they can be disposed of better, or more to Gods Glory, and publick advantage, then in such a way and towards such an end, as hath been expressed. And what a wonderful providence will it be, if Barbarians should occasion the promotion of good Literature?

8. In the last place let me assume the boldness to speak to any in other parts of the world, into whose hands this may come. Let not those that bear us ill-will saying their hearts *Aha* so would we have it. Will not the Lord remember the children of Edom, who in the day of Jerusalem's Calamity said *raise it, raise it to the foundation thereof*? Psal. 137. 7. And say unto the Ammonites hear the word of the Lord God, thus saith the Lord God, because thou saidst *Aha* against my Sanctuary when it was profaned, and against the land of Israel when it was desolate, and against the house of Judah when they went into Captivity, behold therefore I will stretch forth my hand upon thee, and will cause thee to perish, Ezek. 25. 3. 7. Neither let the world be offended at these things that have happened to New England, as though neither we nor our Fathers were built upon right Foundations of Truth, because of this misery which our sins (and backslidings which are many) have brought upon us. It is famously known, that those ancient and orthodox Christians, the *Albigenses* and *Waldenses*, no less then ten hundred thousand were slain by barbarous and bloody Enemies, even Heathenish Idolatrous Papists, & when the Bishop of Tolosse endeavoured therupon to perswade them that they had not a righteous cause before them, they replied, it is written in the *Book of Revelation*, concerning the Beast, that *unto him was given Power to make War against the Saints, and to overcome them*, and therefore; notwithstanding the success which you have had you may be the Beast, and we may be the Saints of Christ. Nor is it any sign that these poor New-English Churches do not profess the Truth and way of Christ because such a Judgment hath overtaken us; therefore let no one make that use of it, but rather be awakened to take warning thereby to prepare for Troubles; for if this be done to *Immannuels Land*, what may other Lands expect ere long? Are not the things that have happened to New-England a Sign that the wine-cup of divine fury shall be given to all the Nations? and they shall drink, and be moved, and be mad, because of the sword which the Lord will send amongst them. In which respect I pity and marvel at the folly of those who are removing out of the Country, lest they should meet with trouble. To what end is it for you? It

is as if a man did flee from a Lion, and a Bear met him, or went into the house and leaned his hand on the wall, and a Serpent bit him. Shall not the day of the Lord be darkness & not light? even very dark, & no brightness in it. The time is come that Judgement must begin at the House of God, and if it first begin at us, what shall the end be of them that obey not the Gospel of God? verily I am perswaded, that the Calamity which is come upon *New-England*, is a solemn warning from Heaven, that dismal things are hastening upon the *English Nation*, and not only so, but indeed upon the whole World, that it will not be long before that Scripture be fulfilled, *Zeph. 3. 8.* where the Lord speaketh, saying. *My determination is to gather the Nations, that I may assemble the Kingdoms to pour upon them mine indignation, even all my fierce anger, for all the Earth shall be devoured with the fire of my jealousy.* However, certain it is, that the most terrible changes are coming upon the Earth that ever were known since the world began. There are indeed glorious times not far off, *glorious things are spoken of thee, O thou City of God.* After the destruction of *Rome* the Conversion of the Jews, and the fulness of the Gentiles shall come in (which things I know and am perswaded by the Lord Jesus, that they are nearer then some imagine for) peace and prosperity shall run down like a River, and like a mighty Stream, the whole World throughout, *the Nations shall learn war no more*, but a little before that, there shall be distress of Nations with great perplexity, mens hearts failing them for fear, and for looking after those things. The powers of Heaven shall be shaken, the Sun shall be turned into darkness, the Moon into blood, and the Stars of Heaven shall loose their shining, Alas who shall live when God doth these things? *There shall be such a time of trouble as never was since there was a Nation even to that same time, Dan. 12. 1.*

And as for those who in this or that place do in sincerity call upon the name of our Lord Jesus Christ, their Lord and ours, be intreated to remember *New-England*, in all your solemn addresses before the Throne of Grace, pity and pray for us, who knoweth but the Lord may be gracious to the remnant of *Joseph*, through the help of your Prayers, yea, we know that God hath begun to answer your Prayers for us already: And therefore you who as yet have escaped the sword, go away, stand not still, remember the Lord afar off, and let *Jerusalem* come into your minds, yea let *New-England* come into your minds, who spreadeth forth her hands, and shall there be none to comfort her, at this time when the Lord hath afflicted her in the day of his fierce anger? poor *New-England* cryeth unto you (as sometimes sorrowful *Job* unto his Friends) *have pity on me, O ye my Friends, have pity upon me, for the hand of the Lord hath touched me.*

F I N I S.

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l. 1. r. 299. l. 1. r. 300. l. 1. r. 301. l. 1. r. 302. l. 1. r. 303. l. 1. r. 304. l. 1. r. 305. l. 1. r. 306. l. 1. r. 307. l. 1. r. 308. l. 1. r. 309. l. 1. r. 310. l. 1. r. 311. l. 1. r. 312. l. 1. r. 313. l. 1. r. 314. l. 1. r. 315. l. 1. r. 316. l. 1. r. 317. l. 1. r. 318. l. 1. r. 319. l. 1. r. 320. l. 1. r. 321. l. 1. r. 322. l. 1. r. 323. l. 1. r. 324. l. 1. r. 325. l. 1. r. 326. l. 1. r. 327. l. 1. r. 328. l. 1. r. 329. l. 1. r. 330. l. 1. r. 331. l. 1. r. 332. l. 1. r. 333. l. 1. r. 334. l. 1. r. 335. l. 1. r. 336. l. 1. r. 337. l. 1. r. 338. l. 1. r. 339. l. 1. r. 340. l. 1. r. 341. l. 1. r. 342. l. 1. r. 343. l. 1. r. 344. l. 1. r. 345. l. 1. r. 346. l. 1. r. 347. l. 1. r. 348. l. 1. r. 349. l. 1. r. 350. l. 1. r. 351. l. 1. r. 352. l. 1. r. 353. l. 1. r. 354. l. 1. r. 355. l. 1. r. 356. l. 1. r. 357. l. 1. r. 358. l. 1. r. 359. l. 1. r. 360. l. 1. r. 361. l. 1. r. 362. l. 1. r. 363. l. 1. r. 364. l. 1. r. 365. l. 1. r. 366. l. 1. r. 367. l. 1. r. 368. l. 1. r. 369. l. 1. 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l. 1. r. 727. l. 1. r. 728. l. 1. r. 729. l. 1. r. 730. l. 1. r. 731. l. 1. r. 732. l. 1. r. 733. l. 1. r. 734. l. 1. r. 735. l. 1. r. 736. l. 1. r. 737. l. 1. r. 738. l. 1. r. 739. l. 1. r. 740. l. 1. r. 741. l. 1. r. 742. l. 1. r. 743. l. 1. r. 744. l. 1. r. 745. l. 1. r. 746. l. 1. r. 747. l. 1. r. 748. l. 1. r. 749. l. 1. r. 750. l. 1. r. 751. l. 1. r. 752. l. 1. r. 753. l. 1. r. 754. l. 1. r. 755. l. 1. r. 756. l. 1. r. 757. l. 1. r. 758. l. 1. r. 759. l. 1. r. 760. l. 1. r. 761. l. 1. r. 762. l. 1. r. 763. l. 1. r. 764. l. 1. r. 765. l. 1. r. 766. l. 1. r. 767. l. 1. r. 768. l. 1. r. 769. l. 1. r. 770. l. 1. r. 771. l. 1. r. 772. l. 1. r. 773. l. 1. r. 774. l. 1. r. 775. l. 1. r. 776. l. 1. r. 777. l. 1. r. 778. l. 1. r. 779. l. 1. r. 780. l. 1. r. 781. l. 1. r. 782. l. 1. r. 783. l. 1. r. 784. l. 1. r. 785. l. 1. r. 786. l. 1. r. 787. l. 1. r. 788. l. 1. r. 789. l. 1. r. 790. l. 1. r. 791. l. 1. r. 792. l. 1. r. 793. l. 1. r. 794. l. 1. r. 795. l. 1. r. 796. l. 1. r. 797. l. 1. 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l. 1. r. 941. l. 1. r. 942. l. 1. r. 943. l. 1. r. 944. l. 1. r. 945. l. 1. r. 946. l. 1. r. 947. l. 1. r. 948. l. 1. r. 949. l. 1. r. 950. l. 1. r. 951. l. 1. r. 952. l. 1. r. 953. l. 1. r. 954. l. 1. r. 955. l. 1. r. 956. l. 1. r. 957. l. 1. r. 958. l. 1. r. 959. l. 1. r. 960. l. 1. r. 961. l. 1. r. 962. l. 1. r. 963. l. 1. r. 964. l. 1. r. 965. l. 1. r. 966. l. 1

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TESTIMONY
FROM THE
SCRIPTURE
AGAINST
IDOLATRY & SUPERSTITION,
In Two Sermons;

Upon the Example of that Great Reformer *Hezekiah*;
2 Kings 18. 4.

The first, Witnessing in generall against all the Idols and
Inventions of men in the Worship of God.

The second, more particularly against the Ceremonies, and
some other Corruptions of the Church of *England*.

Preached, the one *September 27.* the other *Septemb. 30.* 1660

By Mr. *SAMUEL MATHER*, Teacher to a
Office Church of Christ in *Dublin in Ireland.*

1 Sam. 5. 3, 4.

*And when they of Ashdod arose early on the morrow, behold, Dagon was
fallen upon his face to the earth before the Ark of the Lord: and
they took Dagon and set him up in his place again.*

*And when they rose early on the morrow morning, behold, Dagon was
fallen upon his face to the ground before the Ark of the Lord, and
the head of Dagon, and both the palms of his hands were cut off
upon the threshold, only the stump of Dagon was left unto him.*

Camb. 1670.

S. Green



TESTIMONY

FROM THE

SCRIPTURE

AGAINST

IDOLATRY & SUPERSTITION

In Two Sermons

Upon the Example of the Great Reformer Martin Luther

2 Aug. 18. 4.

The first of these sermons was preached at the Church of St. Andrew, London, on the 2nd of August, 1644. The second was preached at the Church of St. Martin, London, on the 9th of August, 1644.

By the Reverend Mr. Henry Martyn, Minister of the Church of St. Andrew, London.

And for the sale of the said sermons, the following persons are appointed, viz. Mr. John Smith, of St. Andrew's Church; Mr. John Doe, of St. Martin's Church; and Mr. John Roe, of St. Andrew's Church.

TO THE
R E A D E R.

Sundry Judicious and Learned (in both Englands) upon the perusal of the following Sermons, have professed that the Author hath therein done like himself, and (according to the wisdoms given unto him of God) comprehended in a little room, the Substance of what is to be said, in Defence of that Cause, which in this last Age hath been so abundantly confirmed, both by Words and Sufferings of many of the Lords faithfull Servants. I have known some in that City where these Sermons were Preached, who although by reason of their adherence to Hierarchical Principles, they esteemed the Author as one of their greatest Opposites, yet would say of him, That for a Scriptural, Logical, Methodical Preacher, they never knew his equall.

It hath been the Fate (may we use that word) attending the Posthumous Works of many Learned men, that they have come forth with a *Cætera desiderantur*, as is to be seen in sundry of our great Rainold his *Prælectiones de libr. Apocr.* (not to mention others) And so it is here: Nevertheless, this Copy is perfect so far as it goeth, having been, not onely perused by the Author himself, but a great part of it written with his own hand, (who saw cause to enlarge the Second Sermon especially, after it was Preached) from whom I received it some yeares ago, we being then both of us in the same Land; but we were con-

Jacob Elliot
Book

To the Reader.

strained to part, before he could cause all his Meditations and Collections on this Subject to be Transcribed. That defect notwithstanding, it hath been conceived, that if what is here presented, should be in this way brought into publick light, it would conduce very much towards the establishment of many in the present Truth, both in the Land where these Sermons were Preached, and amongst us also, who are Exiles for the same Cause, should any number of Copies (as after Printed, 'tis hoped there may) happen to be dispersed amongst us: they are therefore Transmitted for the Press.

The most specious Reason, which our Opposites seem to have for the impleaded Ceremonies, is the pretended Indifferency of them. Were that so, yet considering that the Imposition of them is attended with Scandal to many Protestants, who embrace these Superstitions with reluctant Consciences, yea with Scandal to Papists; who are thereby hardened in their Idolatries; since as one well saith, The Ceremonies are Monuments of Popery, the Trophies of Antichrist, and the Reliques of Romes Whorish Bravery, they therefore ought to be called Nehushtan. I wish that some who are much taken with that Socinianizing, and at last Papizing, and most corrupt Interpreter Hago Grotius, (who is extremely followed by the amongst Prelatical men admired Dr. Hammond, who in his Notes on the New Testament, hath shewed all possible favour to Antichrist; which things I am the rather willing to mention, not to detract any thing from the worth or deserved praise of those Authors, in respect of their great Learning, but that young Students may be Cautioned against sucking in poison from their Writings; I say, I wish such) would remember Grotius his Note on the Text which is in the following Discourses largely and elaborately discussed, Egregium (inquit) documentum Regibus, ut quamvis
b:nd

To the Reader.

benè instituta sed non necessaria, ubi *ubi* male usurpantur, & conspectu tollant, ne ponant ostendiculum cæcis. But besides that Argument (which yet is not easily answered) the ensuing Discourses demonstrate, That to allow Popish, or any Non-instituted Ceremonies, a Religious State and use in the Worship of God, is absolutely sinful, as being a direct violation of the Second Commandment.

I confess there are other large and elaborate Tractates on the Subjects here treated on, which as yet remain unanswered, such as Mr. Parker of the Cross, Dr. Ames his Fresh Suit against Ceremonies, Mr. Gelaspy's Dispute against English Popish Ceremonies. Indeed some have glanced at less material Passages in the Books mentioned, but never any (that I could hear of) did strike at their whole Frame, or undertake (*extra vias*) to answer them, or any one of them. Nevertheless, the Publication of the Sermons herewith emitted, hath not been thought unnecessary, because they are in a Method suited to vulgar Capacities, and contain in few Pages the strength and substance of what others have voluminously expressed. Nor can those other Tractates be easily obtained, or digested by the ordinary sort of Readers, as these may. And who knoweth, but the Lord may bless what is here made publick, for the Enlightening and Establishing of the Rising Generation, that they also having their Mindes well informed, and girt about with Truth, may be able to suffer, rather then comply with Prelatick Superstitions, (or with Erastianism) for non-conformity where-to, our blessed Fathers suffered many things, and not in vain? I will likewise confess, that the remembrance of the awful Saying of that Ancient, had some impression upon my spirit, inducing to this Publication, Non solum ille proditor veritatis est qui palam mendacium pro veritate loquitur, sed etiam ille qui non liberè pronuntiat veritatem.

Now

To the Reader.

Now the same Spirit that breathed mightily in the Preacher, when (vivâ voce) delivering what is here Published, go along with his Truth, that the Lords Name may be glorified, and his People edified thereby. Which is the Prayer of him, who hath still an earnest desire to be found not only amongst Witnesses, but (if the will of God be so concerning him) amongst Sufferers, on that account of Testifying against the Superstitions and Corruptions of the Times.

M. I.

ERRATA.

Page 18. line 10. read *Arabislamins*, *Primisslamins*. pag. 24. l. 19. r. *Sever*. p. 33. l. 11. r. have not. p. 37. l. 23. r. *Feathers*. p. 52. l. 20. r. *bold*.

That *ista desiderantur*, p. 31. l. 24. should have been printed in the Margin, having respect to the *Objections*, &c. there mentioned, which are not in this Edition.



TESTIMONY

From Scripture against Idolatry, & Superstition.

The First Sermon witnessing in General against all the Idols, and Inventions of men in the Worship of God.

1. Kings 18. 4, 5, 6, 7.

Ver. 4. He removed the high places, and brake the Images, & cut down the Groves, and brake in pieces the brazen Serpent that Moses had made; for unto those dayes the Children of Israel did burn incense to it: And he called it Nehushtan.

Ver. 5. He trusted in the Lord God of Israel, so that after him was none like him amongst all the Kings of Iudah, nor any that were before him.

Ver. 6. For he clave to the Lord, and departed not from following him, but kept his Commandments, which the Lord commanded Moses.

Ver. 7. And the Lord was with him, and he prospered whithersoever he went forth.



His Chapter Contains the Beginning of the History of Hezekiah, that great Reforming Prince. The parts of the Chapter are these three; (1.) There be some General circumstances of his Reign, the time when, and how long, his Parentage &c. ver. 1, 2. (2.) His eminent piety in matters of Religion, ver. 3. to 7. (3.) His great prosperity in the Political, or Civil affairs of his Kingdom, ver. 7. to the end.

His Piety is set forth two wayes, (1.) By a general Testimony of him; ver. 3. He did that that was right in the sight of the Lord, according to all that his Father David did: (2.) By a more particular enumeration

and induction of particulars in the words read unto you, in these five things; (1) his destroying Idolatry, ver. 4. (2) his Trusting in God, ver. 5. (3) his preheminance in Piety above all the Kings of Judah, ver. 6. (4) his faithful cleaving to God in his Word, ver. 6. & 15. The prospering presence of God with him in all his affairs, ver. 7. From which five particulars, we may accordingly observe five points of Doctrine.

1. From the destruction of Idolatry, ver. 4. Observe. That it is a thing very right and pleasing in the sight of God, when the sin of Idolatry and all the monuments of it, all the remembrances, and remainders of it are quite destroyed, and rooted up from amongst his people. For thus Hezekiah did, and it is said in the third verse, he did that which was right in the sight of the Lord.

2. Whereas it is noted of him, that he trusted in the Lord God of Israel, ver. 5. Observe from hence. That nothing will carry a man through in the work of Reformation, but trusting, and relying upon God by Faith. For so did this good King: A man may begin, reforme a little, and doe something in the work of God as Jehu did, for his own ends, but he never went through with it, because he trusted not in the Lord God of Israel, but in his own carnal policy; therefore he left the calves at Dan and Bethel, removing some Idols, but leaving others: but to goe through with the work, requires a Spirit plainly Heroical, a Spirit of Faith, and firm reliance, and dependance upon God. There be so many, and to the eye of carnal reason, such insuperable difficulties and impediments in the work of Reformation, That a man shall never be able to surmount and get above them without an Almighty assistance from the Lord: Hezekiah could not but see what reproach and danger he did incur, and expose himself unto by it; The clamours of the people for their old Religion, the Religion of their Fathers, the Scandal it would give to many: Rabshakeh tells him he had destroyed the worship of God, and calls him in effect an Heretick, and a Schismatick. ver. 20. If you say we trust in the Lord our God, is not that he who's High places, and whose Altars Hezekiah hath taken away? and he upbraids him also with trusting upon that bruised reed, even upon Egypt. ver. 21. Here were sad reproaches, and discouragements from men, but his hope was in the Lord, he trusted in the Lord God of Israel.

3. From his preheminance in Piety above all his Predecessors and Successors; Observe. That a reforming Spirit in Magistrates, as it is very excellent, so it is very rare. ver. 5. After him there was none like him amongst all the Kings of Judah, nor any that were before him.

By which expressions we are to understand, that there were but very few, for there was one or two, for he is paralleld with *Dauid*, ver. 3. And the same expression is afterwards used concerning *Iosiah*, 2 Kin. 23. 25. So that these three, *Dauid*, *Hezekiah*, *Iosiah*, were the three great Reformers, and therefore when it is said, there was none like *Hezekiah*, the expression is a little Hyperbolical, and but a little, for there was but two more amongst all the Kings of Judah: The meaning therefore is not *propter nemo*, but *scire nemo*, as *Piscator* well expounds it. For it is the Hebrew phrase of Speech to use a Negative, when it intends a Superlative: There is a parallel expression in *Prov.* 1. 19. *None that goe to her return again*, that is, very, very few, not one of a thousand, but some there are; as *Mary Magdalene* out of whom Christ did cast seven unclean Devils, but where will you finde such another? So when *Paul* saith of *Timothy*, I finde no man like minded to seek the Churches good, *Phil.* 2. 20. There was *Titus*, and one, or two more, who had the same Spirit, but alas how few! how few!

It is true, there were some other reforming Kings in *Judah*, but none like these who were the first three, for the rest had great blemishes. *Asa* was a reforming King, but there is one black mark upon him, for he persecuted the Prophet *Hanani*, for reproving him; and he oppressed some of the people at the same time, whereby his Sun did set under such a Cloud that some have questioned whether he was a godly man; 2 *Chron.* 18. 10. *Iehosaphat* did Reforme Religion, but he entred into a sinfull League with that great Idolater *Ahab*, and though the Prophet *Iehu* reproved him for it, 2 *Chron.* 19. 2. and though we do not finde that he was so exceeding vile as to persecute the Prophet for it, yet he fell into the same sin again with *Ahab*, for which God destroyed his Navy, and broke his Fleet of Ships that should have gone to *Tarshish*, 2 *Chron.* 20. ult. King *Uzziah* likewise was true to Gods worship in the beginning of his Reign, but afterwards, his prosperity puffd him up, and he invaded the Priests Office to his owne destruction, 2 *Chr.* 26. 4, 16. And if you look into our own Histories of *England*, how few shall you finde! It was prophesied of them, that they should give both *Δυναμει καὶ ἔξουσι* both their force of Arms, and their Power of Laws to the Beast, to serve the Popes Interest. *Rev.* 17. 13. And accordingly they have fully accomplished it till the time of *Henry* the eighth, who began the Reformation.

4. Here is *Hezekiah* his cleaving to the Lord, and to his Word, ver. 6. For he clave to the Lord, and departed not from after him, but kept his Commandments, which the Lord commanded *Moses*. Hence

A Testimony from Scripture

the fourth Doctrine is this. *That the Rule of Reformation in Religion, is the will and Word of God.* He that will reform aright, must reduce, and bring all things back to that Rule: when Iohn was to measure the Temple, and to reform the Church, there was a Reed given unto him like a Rod, *Rev. 11. 1.* and *Rev. 21. 15.* The new Jerusalem is measured with a golden Reed. It is spoken with allusion to *Ezekiel's* Vision, *Chap. 40. ver. 3.* which measuring Reed, can be no other but the Word of God. Hence we call the Scriptures *Canonical*, because they are the Rule of all Religion. It is not the wills and lusts of men, but what the Lord hath Commanded us by *Moses*, and the Prophets, and by Christ and his Apostles.

5. The last particular is, The prospering presence of God with this reforming Magistrate, *ver. 7.* And the Lord was with him, and he prospered whithersoever he went forth. Hence observe, 5. *That a thorough Reformation of Religion according to the Word of God, is the rooting up of all Idolatry, is the way to obtain the prospering presence of God with us in whatsoever we take in hand.* Let *Hazekiah* turn himself which way he will, the Lord went with him. It is promised, *Psal. 1. 3.* *He that delights in the Law of the Lord, whatsoever he doth shall prosper, and the same thing is noted concerning other reforming Kings, as King Uzziab, 2 Chron. 26. 5. As long as he sought the Lord, God made him to prosper, and he did great things.* Men are apt to think it will cause trouble, disturb all things, and bring Heaven and Earth together, but it is indeed the way to prosper.

Thus you see the principal Truths, and points of Doctrine, that are contained in the words. I shall resume and prosecute a little more fully the first of them, *viz.*

Observe. *That it is a thing very pleasing in the sight of God, when the sin of Idolatry, and all the monuments, all the remembrances & remainders of it are quite destroyed, and rooted out from among his people.* For *Hazekiah* here made through work of it, he removed the High places, and brake the Images, and cut down the Groves, and brake in pieces the brazen Serpent, he spared nothing that had the Devils stamp upon it; If he had spared any thing, it would have been the brazen Serpent, for the honour of the first Founder, for it was *Moses* that made it, and that by Gods appointment; but yet being now abused to Idolatry he brake it in pieces, and calls it *Nebushtan*, which is a name of Contempt; as indeed when men are speaking of Idolatry, there ought to be a kind of holy indignation in the very expressing of it. In *Num. 21. 9.* it is called נֶבֶשְׁטָן *nebash nebosher*, but here only נֶבֶשְׁטָן *Ne-*
bushtan

busitan. There it was denominated both from the Form and matter, but here from the matter only. There it was called a Serpent of brass, but now he calls it a *meer piece of brass*, the stamp of Institution being taken off, and the thing having been horribly abused to Idolatry, or as some have not unsidly rendered it, *that base piece of brass*. For the prosecution of this Doctrine, four things are necessary to be spoken to; (1) what is meant by Idolatry? (2) what by the monuments of it? (3) How it may appear that the Lord will have them to be rooted up. (4) The reasons of this Severity of God against this Sin?

1. What is meant by Idolatry?

Ans. Idolatry in general, is the worshipping of Images or Idols. Now there be two sorts of Images, and therefore two sorts of Idolatry. First, *against the Object of worship, in the first Commandment.* Secondly, *against the means of worship in the Second.* The Idolatry forbidden in the first Commandment is, *when the worship is terminated upon a false Object*, and not upon the True God that made Heaven and Earth. But the Idolatry forbidden in the second Commandment is, *when the worship is directed to the True God, but by false ways and means*, which he had never appointed, and which never came into his heart: we commonly call it for distinction sake, *Superstition*, which is as much as to say, *Cultus supra statutum*, a worship beside, and beyond the Rule. The Scripture calls it Idolatry, or the worshipping of Idols, and Superstition, and *will-worship*, Col. 2. ult. Acts 7. 41. and Acts 17. 16, 22.

The Idolatry against which the Prophets are so frequently, and almost continually thundering forth the wrath of God throughout the Old Testament, and which is so much condemned also in the New, and which the People were chiefly guilty of. It is for the most part this latter. For when they made the Calf, Exod. 32. *They said, These be thy Gods, O Israel; which brought thee up out of the Land of Egypt.* ver. 4 and they proclaimed a Holy day, not to the Calf, but to *Iehovah*, ver. 5. Of whom the Calf was but an Image, in which they looked at *Iehovah*, as near unto them & as going with them, & before them. ver. 1 Their intention therefore was to worship the True God, but in a way of their own. And in like manner *Micah's mother*, she dedicated the Silver to *Iehovah* to make a graven Image, Judges 17. 3. & *Micah* concludes, ver. last, that now *Iehovah* would do him good. Yea, *Ieroboam* himself, when he set up his Calves at Dan and Bethel, he proclaims, *behold thy Gods O Israel, which brought thee up out of the Land of Egypt*, 1 King 12. 28; which is a description of the True God, so that it was not *Ieroboam's* intention to introduce another Object of worship, but only another manner of worship, but

yet seeing he worshipped God in a false way. The Scripture charge him for worshipping the Devil, 2 Chron. 13. 15. He ordained Priests for the Devils, which he had made. Yea, I finde that our Divines "Calvin" *Instit. li. 1. Ca. 1. Sect. 9.* "Ranolds de Idol. Roman. Eccles. lib. 2. Ca. 3." "Cartwright 2 Reply pag. 185, 186, 187. do observe against the Papists, that the very Heathens, and Pagans were not so foolish, as to terminate their worship upon a dead piece of Wood, and Stone; though perhaps some of the blindest of them might look no further, yet the more knowing ones amongst them did look upon their Idols as the Images and representations of some higher Deity, from whence they called them *simulacra Deorum*, the representations of the Gods. For they knew that God was a Spirit, as in that Verse of Cato. *Si Deus est animus, sit par à mente colendus*: and that Heaven is his dwelling place. Hence they said, *Act. 14. 11.* The Gods are come down unto us in the likenels of men. And when reproved for their Idolatry, (a) *Austine* saith, the common people themselves were wont to Answer, "*se nos visibile illud colere, sed numen, quod illic invisibiliter habitabit*, that they did not worship the visible Image, but that which dwelt invisibly in it. But yet they were Idolaters in the sight of God, and are charged with this guilt every where throughout the Scripture. For they did herein grossly break the second commandment. For the further opening whereof, because it will give light unto all that followeth to be spoken; the second Commandment with the Scriptures appertaining thereto, (being that spiritual Armour out of which whosoever will fight against Superstition must fetch their Weapons;) you may observe briefly these four things concerning it.

1. That it is not meant of Images for Civil use, but for worship; thou shalt not bow down to them, nor serve them. For the Civil use of Images is lawful for the representation and remembrance of a person absent, for honour and Civil worship to any worthy person, as also for ornament, but the scope of the Command is against Images in State and use religious.

2. Neither yet is it meant of all Images for religious use, but only Images of their own devising, for God doth not forbid his own Institutions, but only our inventions, and therefore one saith both wittily and wisely, *Non Imago, non simulacrum prohibetur, sed non facies tibi*. The Emphasis lies here, Thou shalt not make to thy self; For there were Images by Gods Appointment in the Church of the Jews, for the making whereof the Lord fitted Bezaleel and Aholiab with his Spirit, and with skill in all manner of workmanship, *Exod. 31. 3, 4, 5.* and it is the Churches complat against the Enemy. *Psal. 74. 6.* But now they brake down the

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the Carved work thereof, at once with Axes and Hammer; now it is a duty to worship God by the graven Images, which he himself hath appointed, which under the Law was the Tabernacle, and Temple, with the rest of the worship thereto belonging, the Ark, Altar, Cherubims, Sacrifices, Feasts, Pasover, &c. And in these Gospel times Baptism, & the Lords Supper are external Forms or Images, but they are of Gods appointing; but such as God hath not appointed are forbid den in this Commandment. For it is not enough, to worship the True God, but we must worship him in the right way, and seek him in the right order, as 1 Chron. 15. 13. For the neglect whereof, he made that Breach upon Uzziah. It is not enough to eschew false Objects of worship, but we must also take heed of false means of worship. Hence the people are blamed for Sacrificing in the High places, though to the Lord their God Only. 2 Chron. 33. 17.

3. Although none but the grossest kinde of Idolatry, viz. *graven Images* are expressly mentioned, yet, under this one Instance is comprehended all other sins of the same kinde, all other Inventions of men are included and comprehended under this. For it is a general rule observed by all Judicious Expositors upon the Ten Commandments, that they must be opened by *Synecdoches* and *Metonymies*; *Synecdoches* to comprehend all sins of the like kinde, and all the Degrees thereof; and *Metonymies* to comprehend all the Causes and means, and occasions thereof. And Christ himself teacheth us so to Interpret them. As in the sixth Commandment, *Thou shalt not kill*, this forbids all rash anger, even passionate words, and thoughts. *Mat. 5. 21, 22.* and in the Seventh Commandment, though Adultery only is named, yet by the like *Synecdoche* all other kinds, and Degrees of uncleanness are included, and intended under that, even filthy thoughts. *Mat. 5. 28.* Therefore, so are all Humane Inventions under graven Images. For there is the same reason of Carved, painted, molten Images, yea, the most refined spiritual Devices and Inventions of men. For we are often charged neither to add nor diminish from Gods appointments whatsoever thing I Command you, observe and do it, thou shalt neither add thereto nor diminish from it. *Deut. 12. 1st.* And in many other places. The Lord gave it strictly in Charge to Moses, *Exod. 25. 1st.* Look to it that thou make them after their Pattern which was shewed thee in the Mount. And accordingly it is observed, and no less then eighteen Times repeated in the 39. and 40 Chapters of Exodus, that every thing was done as the Lord Commanded Moses. Hence the Negative Argument is so frequent in the Scriptures, *which I Commanded not, and which never came into my heart, and was required of thee at your Hands.* 4. H. 200

4. Hence that distinction of *b* Bellarmine, which some of our Form-
b Bellar. de
 lists have borrowed from him, between *Corruptive* & *perfective* additions
 to the worship of God is a most Corrupt and blind distinction. For all
 Additions are Corruptive, being so directly contrary to this Command.
 If thou lift up thy idol upon the Altar, thou hast polluted it, *Exod. 20. 23.*
 To pollute, is to pollute. What ever solemn worship men perform to God
 either it ariseth from the very nature of God in the first Commandment;
 or else there is a stamp of Institution upon it, and then it is an Ordinance
 of God, required in the Affirmative part of the second Commandment;
 or else it is an Humane Invention, and so forbidden in the Negative part
 thereof.

Quest. 2. What is meant by the Monuments of Idolatry?

A. Such things as being indifferent in their own Nature, have been
 abused, and polluted with Idolatry. This is evident from the Instance of
 the *Brazen Serpent* in the Text, of which you may observe a threefold
 state. 1. Religious. 2. Indifferent. 3. Sinful.

1. Religious, and necessary. For the first Original of it was not Hu-
 mane, but Divine. It was once a Type of Christ, and spiritual Healing
 through him, as Christ himself expounds it, *Joh. 3. 14, 15.* and there-
 fore it was then a spiritual and a blessed Ordinance of God. But this
 necessary, and commanded use of the Serpent, was (as Mr. Cartwright
 observes) (c) but for the time, wherein it was a means to heal those that
 were bitten. This use therefore Ceased, and the Stamp of Institution was
 taken off, when the fiery Serpents Ceased, when they came out of the
 Wilderness.

c Mr. Cart.
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2. After this, it was retained, and set up as it seemeth upon the Walls of
 the Temple, as a Monument of that miraculous mercy and healing,
 which they had formerly received by it in the Wilderness. and this use of
 it was not Instituted, but only indifferent; and it seems to be of the same
 nature with the laying up of *Goliaths* Sword at *Nob* behind the *Ephod*:
1 Sam. 21. 9. and with the Altar of Witness, *Iosh. 22.* Of which
 our Divines observe, that though it was not every way commendable,
 yet it was in some sort excusable, as being not intended, nor set up for
 worship, but for another end, only as a publick Record and Testimony,
 Images, for which it was usual to erect heapes of Stones in those ancient Times,
pag. 64. and therefore though it was Religious in a *Sense* Common, or mixtly
 as all things are, which are done to an holy end; yet it was not religious
 in Sense special, or in State, as those things are which have order, obliga-
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 Suit,
 part 2. pag. 322. 327. *Calv. in Iosh. 22.* Parker of the Cross, part 1. pag. 52. 53.

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 pag. 64.
 Ames
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 part 2. pag. 322. 327.

tion and a kind of Immobility in Gods Service; The like may be said concerning the brazen Serpent. And in this use it had continued amongst them, as some have computed, no less then seven hundred years, so *Dr. Bissop* against the Jesuits, which Example (saith he) *(a)* we would have you attentively to mark; From hence we conclude, that the painted and carved Images of Christ himself may not be adored, and if they be, they may be removed, though they were delivered even by the Apostles, as yours were not. For when the people went a step further to burn incense to this brazen Serpent, then *Hzechiah* throws it away as a defiled monument, it was no longer indifferent, but sinful, and this was the third state of it.

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Now this explication cuts off those Objections, If all the monuments of Idolatry must be destroyed, then so must Baptism, and the Lords Supper, say some; because they have been abused by the Papists. *Ans.* It followeth not, for the brazen Serpent was not an Ordinance at this time, when *Hzechiah* brake it in pieces, it was only an indifferent thing abused. But the Sacraments are standing Ordinances, and the Ordinances of Christ cannot be looked upon as monuments of Idolatry, for they are not indifferent things abused, but duties Commanded and appointed by the Lord Jesus. Therefore the abuse of them must be reformed and rectified, but the right use retained and continued. As when the Vessels of the Temple had been polluted and abused in Babylon, where they became *Belsiaz's* quaffing bowls, they were not therefore laid aside by the people of God in their return out of Babylon, but restored and brought back to their former right use in the Temple: So when it is Objected, that then publick meeting places for worship must be pulled down, and the use of Cups and Vessels in the Sacrament laid aside, because the Papists have abused them. I Answer still as before, that these things are not monuments of Idolatry, for though they be not Ordinances, yet they are necessary appurtenances to them. For when God appoints any Ordinance, the Institution thereof implies and carries with it an *Implicite* Warrant for the use of all such things as are necessary to the celebration of it. As when Christ appoints us to drink wine in the Lords Supper, he doth thereby warrant the use of Cups and Vessels to hold the wine; The very nature of the thing implies it. So the Lord commands publick Assemblies, and therefore publick meeting places, we hold them *(c)* commanded in general, though not for their particular places and Forms, saith *Dr. Ames* in answer to this Objection. But it is easy to distinguish between such necessary things, and things indifferent; whereof there is no necessity neither from Gods Institution, nor from the nature of the things themselves. To clear it, by

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by two plain instances. Those love feasts, in the Church of Corinth were indifferent things, hence, when abused, they were abolished out of the Church. But the Sun is of necessary use, and therefore we need not go about to pluck it out of the Firmament, but may freely make use of it, though it hath been abused and worshipped by Idolaters.

Q. 3. But how may it be proved, that the monuments of Idolatry must be destroyed and rooted up?

Ans. The proofs for it are fitly referred to these four heads, 1. Commands to warrant it, 2. Promises to encourage to it, 3. Reproofs for the neglect of it, 4. Commended Examples.

1. *Commands.* Thus shalt thou deal with them, thou shalt destroy their Altars, break down their Images, and cut down their Groves, and burn their graven Images with fire, Deut. 7. 5. and again ver. 25. the graven Images of their gods, shalt thou burn with fire, thou shalt not desire the silver or gold that is on them, nor take it unto thee, lest thou be ensnared therein; For it is an abomination to the Lord thy God. So likewise, Isai. 30. 22. thou shalt defile also the covering of thy graven Images of silver, the very coverings, those costly garments which Idolaters were wont to put upon their Idols, and the ornament of their molten Images of gold, thou shalt cast them away as a menstruous cloth, thou shalt say unto it, get thee hence.

2. *There be gracious promises also annexed to these Commands,* for further encouragement, Numb. 33. 52, 53. ye shall destroy all their pillars, and destroy all their Images, and quite pluck down all their High places, so as to leave no memorial, no remembrance at all of the Canaanitish Superstition; now mark what follows in the next words, and ye shall dispossess the Inhabitants of the Land, and dwell therein. It is observed by some Interpreters, that the words are indeed, &c. in the true sense of them a Connex. Axiome, so Junius, Cui mandato subieitur sua promissa. Yea, there is a promise of taking away their sins, when the Lord shall take away their Idols. Isai. 27. 9. By this therefore shall the iniquity of Jacob be purged, and this is all the fruit, to take away his sin; when he maketh all the Stones of the Altar as chalk Stones; that are beaten in powder, the groves and Images shall not stand up.

3. *There be many threatenings and Reproofs for this sin, both in the old Testament, and the New.* Yea, the Lord himself threatens to take the work into his own hand, and to do it himself, if none else would, Zeph. 1. 4. I will cut off the Remnant of Baal from this place, And the very names of Chemarim, those black Priests. It is observed, as the blemish of sundry reformatory Kings, that the High places were not removed. And those proud Idolaters, Isai. 65. 4. are reproved not only for eating Swines

filth,

11. sh. but because the broth of such abominable things was in their Vessels. And Christ from Heaven reproves those two Churches of Pergamus and Thyatira for eating meat sacrificed to Idols, Rev. 2. 14. 20.

4. The Commended examples are very many. Jacob, Gen. 35. 4. destroys not only the Idols of his Family, but their Earings also. Moses, Exod. 32. 20. took the Calf which they had made and burnt it in the fire, and ground it to powder, and strowed it upon the water. The Prophe Elisha would not so much as offer Sacrifice to the God of Heaven upon Baals Altar, many without question thought he was more precise than wise, to keep the people in suspense so long; Could he not offer upon the Altar that was ready at hand, no. It was a polluted thing, & therefore he would not use it, but repairs the Altar of the Lord that was broken down, 1 Kin. 18. 30. Jehu likewise though a bad man yet thus farre, he wrought with God, he destroyed the Images, & the house of Baal, and for the more Conquest turned it into an House of Office. 2 Kin. 10. 27. and slew the Priests in all their pontifical Robes, ver. 22. that there might not be so much as a Surplice, nor a rag of Baal left, Iosiah likewise, destroyed every thing of Baal, 2 Kin. 23. the Vessels, the Groves, the Images, the High places, the Priests, the Altars. the chariots of the Sun, he burns them with fire, stamps them to powder, throws the dust of them down the River, that there might be no remembrance, nor memorial of Baal left. And this Example of Hezekiah in the Text is as pregnant as any, and therefore usually alledged by all our Divines against the Papists; This brazen Serpent though once an Ordinance, but now an Idoll, he spares it not, but breaks it in pieces, and Calls it that base piece of brass.

So that the Case is clear beyond dispute, if we will stand to the Verdict of the Scripture, that all the monuments of Idolatry ought to be destroyed, and lest any should think it is a new notion, lately found out by some precise Puritans, and hot Spurs in Religion, it was one of Queen Elizabeths injunctions above an hundred years agoe (9); They shall take away, utterly exting and destroy all Shines, covering of Shrines, all Tables, Candlesticks, Trindals and rolls of Wax, pictures, paintings, and all other monuments of feigned miracles, pilgrimages, Idolatry, and Superstition, so that there remaine no memory of the same in Walls, glass windows, or else where, within their Churches or Houses. But could they see so farre in the very dawning of the day, and cannot we see it now? not but that it may be lawfull to employ such things to private, common Carriers uses, where it can be done without danger of Superstition, as is also first granted by those that write against them, as Crosses of Wood for firing for poor people, Surplices to make Shirts or dish-cloves of, the Stones of

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of the Altar for grave Stones or the like, but they must be utterly destroyed out of Gods worship, and so they are when put to such uses as these. The Reasons of the point are these.

Real. 1. *Because the smallest reliques of Idolatry preserved and Continued amongst a People, are dangerous baits and Snare to allure, and in tice, and bring them back again into Idolatry.* Take heed to thy self that thou be not snared by following them, saying, how did these nations serve their Gods? Deut. 12. 30. It is *Calvins* observation in his Letter to the Protector of England; *b) quidem illa Ceremonia aliud fuerunt, quam totidem lenocinia;* that the Ceremonies are whorish enticements to spiritual filthiness; and he writes to *Crommer* that they had so defectively reformed and removed Superstition, *ut residui maneat innumeri surculi qui assidue pullulent.* For the reliques of Idolatry, *etiam fopite silent recalescere;* and therefore as *Zimchy* speaks, *pietati in deum, et charitatis in proximum possulant;* ut tollantur, both piety towards God, and love towards men requires the extirpation of them. When *Constantine* had only shut up the Temples of the Heathenish Idols, *Julian* the Apostate did easily unlock and open them again. But *Theodosius* did utterly demolish and rase them down to the ground, and after this Popery indeed came up, but the old pagan Idolatry in that way, and profession of Paganism rose up again no more. Upon this account, Mr. Fox approves (i) and Commends that great and worthy act of *Cromwel*, by whom the Monasteries and abbeyes were utterly overthrown, and plucked up by the roots in the time of *Henry the sixth*. For seeing the Nobility were scarce able to retaine the Lands and Possessions of the Abbeyes, which were distributed to them by King *Henry*, from the devotion of *Queen Mary*, seeking to build again the Walls of *Jericho*. If the buildings had not been Pulled down, but only converted to another use, and if the Lands had been otherwise disposed of, then they were, it had been easie for *Queen Mary*, or any Popish prince to have restored them again, whereby we might have had such swarms of Friars and Monks possessed in their nests again; before this day in England, in so great a number that ten *Cromwells* afterward *Unneth*, should have been suffered to have unhouse'd them. It is no sufficient help against Idolatry to preach against it, when such things are retained, as I shall shew, when I come to answer Objections.

Real. 2. *From the Lords exceeding hatred and detestation of this sin of Idolatry.* There is no sin which the Lord in Scripture doth express a greater detestation and abhorrence of, hence he will have the least remainders of it to be rooted up.

Q. But

Q. But what may be the Reason of this severe and fierce displeasure of God against this sin?

This had need be spoken to, for men are apt to make light of these sins, to think that Ministers are more zealous then wise, to preach against them, and that the Lord himself will not be so severe to punish them, nay, which is some what strange, they hope to please God by them, and are apt to alledge their Idolatry as an excuse, and to hold it up as a Shield of defence, when reprov'd for other sins. But therefore the Scripture lays load upon it. *Hos 8. 11. Ephraim hath made many Altars to sin: they thought to worship God, but the Text saith, it was to sin against him, and Chap. 9. 15. all their wickedness is in Gilgal, that is their greatest wickedness, for there were many other sins amongst them, sed*

nomen **¶** *accipitur pro summo vel principio* saith Calvin, as if the Prophet should say, all their Whoredoms, Robberies, and Oppressions, and other Crying sins, which did abound amongst them, were not so bad as their Idolatries and Superstitions there committed. No sin like this. The greatness of it will appear, if you Consider, 1. *The nature of it,* 2. *The Causes from whence it comes,* 3. *The effects that flow from it.*

1. In the nature of this sin, there be four things that make it very odious in the sight of God.

1. *Because it is a sin of high Rebellion against the will of God.* The worship required in the First Commandment. is called Natural worship, because it ariseth from the very nature of God, and the Creature. Hence to withdraw that inward Homage and worship of Faith, Hope, and Love, and the actions thereof, in Consecrating his name, hearing his Word, praying, and returning the praise of all to him, or to bestow and employ these chief affections and actions of the Soul upon other Objects, it strikes directly and immediately at the very nature of God, and denies his natural dominion, and that Relation that we have to Him as his Creators. But the second Commandment which Contains the Instituted worship of God, sheweth from the will of God, and therefore for men to resist this, is to set up their own wills, above, and against Gods, as it is excellently set forth by the Prophet *Jeremy*; The Lord saith by his Prophets, *they do not this abominable thing which I have, but the People say, we will not hearken unto thee, but we will certainly do whatsoever goeth out of our own mouth, to burn incense unto the Queen of Heaven.* *Jer 44. 16, 17.* They say in brief, our own will shal stand. Hence it is, that the second Commandment hath met with so much opposition from the Sons of men, because there is so much of the will of God in it, and men cannot bear the will of God, but they are resolved

to have their own wills, which must needs provoke the Lord exceedingly. Men account it happiness to have their wills, and misery to be cross of their wills, and were they subdued to the will of God, it would be so indeed. But for a poor sinful Creature to set up his own foolish, froward will, against the holy, blessed will of God, How, Can the Lord bear this?

2. It is a sin of much reproach to the wisdom of God, for men to worship God in their own way. It is as charging God with folly, as if the Infinite blessed God were not wise enough to find out the best and fittest way for his own worship and glory: Hence the Lord, whose judgments are suitable to the sins of men, such as delight in this sin, he wounds their heads, and smites their understandings, that their foolish hearts are darkened, and professing themselves wise, they become fools. Rom. 1. 21. Because they will be wiser than God, he makes them more foolish than men.

3. It is a sin of Whoredoms against that spiritual Chastity that the Lord requires of his people: There is nothing more frequent in the Scripture than to express Idolatry under the name of Whoredome and Adultery, for it is a breach of the Marriage Covenant, and a yielding that honour to another, to a Creature, to an Idol, which is due to none, but God, Lev. 17. 7. They shall no more offer their Sacrifices unto Devils, after whom they have gone a whoring; Gideons Ephod, Judges 8. 17. they went a whoring after it. With their Idols have they Committed Adultery, Ezek. 23. 27. and throughout that Chapter. The two Idolatrous Cities, Samaria and Jerusalem are compared to two adulterous Women, Aholah, and Aholibah. They have Committed Adultery with Stocks and Stones. Jer. 3. 9. that is, because they made them media Cul-tus. Hence Rome is called the Mother of Harlots, Rev. 17. 5. And pure Worshipers, who follow the Lamb whithersoever he goeth, are called Virgins, Rev. 14. 4. Hence the Lord professeth in the Sanction of the second Commandment, I am a jealous God; now the Object of jealousy is Conjugal Chastity, and as jealousy is the rage of a man, so the jealousy of God is the highest wrath of God.

4. All the worship and honour men do, or think they do to God by these inventions of their own, it doth redound indeed and in truth, to the honour of the Devil. For although Superstition is a sin directly against the means of worship, yet it is ultimately against the Object of worship. Strange worship sets up a strange God, (k) for it necessarily supposeth and feigneth to it self, such an Object of worship as is delighted, and well pleased with that kind of worship which the Lord abhors, but

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Satan is well pleased with. We do advance and set up him as God, to whose will we do subject our selves, as the rule of our religious worship. Therefore the Lord so Interprets false worship, that a new God is devised for the Object of it. *The things which the Gentiles Sacrifice, they Sacrifice to Devils, and not to God.* 1 Cor. 10. 20. and the Jewish Idolatry was no better, *they shall no more offer their Sacrifices unto Devils, after whom they have gone a whoring,* Lev. 17. 7. *Ieroboam ordained Priests for the Devils which he had made.* 2 Chron. 11. 15. and so the Papists in like manner, it is said, *they repented not of worshipping Devils,* Rev. 9. 21. Hence Rome is called an habitation of Devils, and foul Spirits. Rev. 18. 2. and their Fallours, and Emmissaries are called the Spirits of Devils, Rev. 16. 4. they think, they worship Saint Peter and the Virgin Mary, yea, God himself, and Jesus Christ, but it is indeed, and in Gods account, the Devil whom they worship. Hence, that Objection vanishes, what? Can we honour God too much? no, I confess you cannot, His name is above and beyond all praise. But you may mistake, and honour the Devil, when you think you honour God. Hence, Superstition is called in Greek *Ανιδανία* g. d. *fearing the Devil.* For it doth not elevate and raise up the mind towards God, but presseth it down from him, and debaseth it as low as Hell. Thus you see from the nature of this sin, how evil it is in the eyes of God.

2. *Look at the Causes of it, from whence it comes.* and here we must not give heed to what men pretend, nor yet to what they think. For men do not know their own hearts, nor the springs and principles of their own actions, but the Lord he knows, and the Scripture discovers, and searcheth the deepest corners and Secrets of the Heart. Therefore let us see what the Scripture saith to it. We must be very circumspect herein to speak nothing, but what the Scripture saith. For to speak without the Scripture is censoriousness, but to speak plainly according to it, is plainness. *Isai. 58. 1. Cry aloud & spare not, saith the Lord, but lift up thy voice like a Trumpet, shew my People their Transgressions, & the House of Jacob their sins.* It was Jerusalems Calamity and ruine, that her Prophets did see vain and foolish things for her, and did not discover her iniquity, to turn away her Captivity: *Lam. 2. 14.* Now the Scripture takes notice of many distempers and Corruptions in the hearts of men, whereby they are inclined to this sin of Idolatry and Superstition, and in some respects more propense and prone to it, then to open profaneness. I shall Instance in six particulars, whereby you will see that it must needs be evil and bitter fruit, that hath such bitter Roots and Causes.

1. Forgetfulness of God, *Hos. 8. 14. Israel hath forgotten his Maker,*
and

A Testimony from Scripture

and build, *ib* Temples, and when they made the molten Calf, though they did proclaim an holy day to *Leborab*, yet it is said, *they forgot God their Saviour*, *Psal. 106. 19, 20, 21.* This will seem very strange to carnal reason, for men are apt to think, they do it out of very good devotion, because they do, or would remember, and put themselves in mind of their duty towards God, as when men bow to a Crucifix, or to the name of Jesus, or the like, surely they remember Christ one would think, but let them pretend what they will, the Text is clear, *they forgot God their Saviour*, it is because they forget the Lord Jesus, they do not remember him with any true and right affection. Hence we see it in daily experience, that the same persons who are most profane, are usually most Superstitious, they that forget God most in moral duties, are most devout in ways of Superstition, so that profaneness is one Cause of Superstition.

2. It comes from pride, *Col. 2. 18.* *Let no man beguile you by voluntary humility, being vainly puffed up in his fleshly mind.* And this accompanied with deep hypocrisy, for neither they themselves who are circumcised keep the Law, but desire to have you Circumcised, that they may glory in your flesh. *Gal. 6. 13.* that they may boast amongst the Jews, how many followers and Profelytes they have gained, it was their ambition and desire of applause that acted them. Profaneness is a discredit amongst men, and therefore though many are, and will be prophane, yet there be few that would seem so; now the best and likeliest way to hide this nakedness, is to cover it with the fig-leaves of Superstition. *Jezebel*, therefore, when she intended murder, proclaims a Fast. The Pharisees devour Widows Houses, but for a pretence they made long prayers. So that here was pride mixt with Hypocrisy, but God loves Truth in the inward parts, and he delights to abase the Sons of Pride.

3. *Fleshly wisdom, or carnal Policy*, is another ground and principle of Superstition. Almost all the sin and misery that hath filled the World, hath broke in at this door, hearkning to reason against Institution. Hence, Idolaters and Superstitious persons, have never wanted pretence of Reason for it: they think first, to please God by it. 2. To secure themselves. 3. To Circumvent and over-reach others. 1. To please God. Having run into great arrears by gross neglects in moral obedience, they think to make it up with Ceremonials, either of Gods appointing; or of their own devising. *Where with shall I come before God? will the Lord be pleased with thousands of Rams, or with ten thousands of Rivers of Oil? shall I give my first born for my Transgression, the fruit of my body for the sin of my soul.* *Mic. 6. 6, 7, 8.* So the Pharisee, *I shall*
twice

twice a week; but who requires this at his hands? and in *Is. 2. 1.* *Their hands are full of blood, but yet full of Oblation and Sacrifices, and Mat. 23. 23.* *Ye unto you Scribes and Pharisees, Hypocrites, for you pay Tithe of Mint, Anise, and Cummin, and have omitted the weightier matters of the Law, judgement, mercy, and faith. Such is the natural Popery of mens hearts, that they have a secret thought by such things to supererogate with God, or at least to compensate and make amends for their neglects in greater things, and so to purchase Gods favour, and go to Heaven in an easy way, and at a cheap Rate. For it is an easy thing to walk in their own wayes, and to follow their own devices. What an easy thing is it to nod and bow to an Altar? but It is hard to mortify a lust. It was an easy thing to the Pharisees to Tyth Mint and Cummin, and to wash their Cups and Platters, but It is a great and difficult work to cleanse and wash the heart from filthiness. So that Superstition though it seems to be overbusy, yet it is indeed but a lazy thing, and suits that distemper of Spiritual Sloth; A mans Conscience would torment and tear him in pieces, Hell from beneath would rise up for him, if he should have no Religion at all: but the power and life of godliness is difficult. Hence men rest in shadows, and sit down with Superstitious empty Forms and shews of Devotion, by which Conscience being charmed, they think God is pacified, and all is clear above head. 2. They hope to secure themselves by it, as to this World. This made Jeroboam to set up the Idolatry at Dan and Bethel, and Jehu to continue it, for he said in his heart, if this people go up to Jerusalem to do Sacrifice in the House of the Lord: at Jerusalem, the Kingdom will return to the House of David. 1. Kin. 12. 26, 27, And upon the like account Abaz made sundry changes to the prejudice of Gods worship, because of the King of Assyria, that is for fear of him, and that he might please him. And he Sacrificed to the Goats of Damascus, which smote him, saying in his foolish, carnal wisdom, because the Goats of the Kings of Syria help them, therefore will I Sacrifice to them, that they may help me, but they were the ruine of Him, and of all Israel. 2 Chron. 28. 23. For it is usual with God to Curse and blast the carnal policies of men, when they hatch such cockatrice eggs, and weave the Spiders web, he that eateth of their eggs dyeth, and that which is Crushed breaketh out into a Viper, their webs shall not become garments, neither shall they cover themselves with their works, being works of Iniquity.*

3. The third design of Superstition is to Circumvent and go beyond others. hence some have (1) observed, that to out-strip our Adversaries in their own policies, or to use means abused by others to a better end, is a resolu-

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lution so plausible to worldly wisdom, which of all other Fruits of the Flesh, is for the most part the hardest and last renounced; that even Christians have mightily overreached and entangled themselves by too much seeking to Circumvent, or go beyond others. (m) Hence in the declining times of the Christian Churches, perceiving that the Pagans were very tenacious of their old Customs and Superstitions, they thought it was good policy to borrow sundry things from them to win them; and to bring them over to the Christian Religion. Hence as Peter Lombard observes, because the Heathens had their *Flamins*, *Abslaminis*, *primiflaminis*, &c. In (n) imitation of this, the Christians made *Bishops*, *Arch Bishops*, *Primates*, and the like. But what was the issue and effect of this Carnal policy? Instead of making Pagans turn Christians by it, they did transform Christian Churches into Anti Christian, It was this fleshly wisdom that was the means to conjure up those two venomous Beasts, the Church, and Pope of Rome, Rev. 13.

4. It proceeds from a Spirit of folly and delusion. For a mans own wisdom is folly, such things indeed have a shew of wisdom, Col. 2. last. But that's all, for *professing themselves to be wise, they become fools.* Rom. 1. 22. They have not known nor understood, for he hath shut their eyes that they cannot see, and their hearts that they cannot understand, and none considereth in his heart, neither is there knowledge nor understanding to say, I have burnt part of it in the fire, yea, also I have baked bread upon the Coals thereof, I have roasted flesh and eaten it, and shall I make the residue thereof an abomination? shall I fall down to the Stock of a Tree? *He feedeth on ashes, a deceived heart hath turned him aside, that he cannot deliver his Soul, nor say, Is there not a lie in my right hand?* Isai. 44. 18. 19. 20. So that all the Zeal and affection men have in a Superstitious way is but blind Devotion, and zeal without knowledge. Thou blind Pharisee, every man is brutish in his knowledge, every Founder is confounded by the graven Image, For his molten Image is falsehood, and there is no breath in them, they are vanity, and the work of errors, in the time of their visitation they shall perish. *Jer. 10. 14, 15*, and you have the same words again repeated, *Jer. 51. 17, 18*. Hence darkness and a sad eclipse, and decay of light and knowledge in the Church, was the Immediate forerunner of Anti-Christ, with all his Idolatries and Superstitions. For the third part of the Sun, Moon, and Stars were smitten and darkned under the fourth Trumpet, and then Anti Christ appears with open face in the fifth, *Rev. 8. 12.* with *9. 1.*

5. A Fearful Cowardly Spirit is another cause, they Constrain you to be Circumcised, only lest they should suffer Persecution for the Cross of Christ,

Christ, Gal. 6. 12. It was by this means as some have observed, that the Pope got up, and kept all his Idolatries, because the Ministry that should have stood in the gap were for the most, though indeed not all, for God was pleased even then to raise up some faithful Witnesses, but the Generality of the Clergy, during the reign of Anti-Christ, were as one faith of them, a Generation of spiritual Cowards, so that the Pope did what he listed, in laying loads and yokes upon the Conscience, and they like *Isaac* were content to Crouch under every burthen, yea, which is worse, forward and active to serve the Popes lusts, and to impose burdens and lay inares for the Consciences of men, as the Prophet *Hosea* complains of the superstitious Clergy in his time, *Hos* 9. 8. *The Prophet is as the Snake of a Fowler in all his wayes.* I remember a Story in the Book of Martyrs of one that had been a Protestant, but when persecution arose, he fell back to Popery, and when one of his Friends told him of his former profession, ob (saith he,) *that was the right way, but I cannot burn, I cannot burn.* But his Houie happening to be on fire, and going in to fetch out some of his Goods, he was burnt in his own Houie. He that could not burn at a Stake for the Truth, was burnt to death in his own Houie; but it had been better to burn in the Cause of God, then in the way of his judgements. Now if this be one Cause of Idolatry and Superstition, It must needs be a very great sin. When men shall fear men more then God, and those that can but kill the body, more then him that is able to destroy both Soul and body in Hell. Who art thou, that thou shouldest be afraid of a man that shall dye, and of the Son of man that shall be made as grass, and forgettest the Lord thy Maker, that hath stretched forth the Heavens, and laid the Foundations of the Earth, and hast feared continually every day because of the fury of the Oppressor, as if he were ready to destroy? and where is the fury of the Oppressor, *Hai. 5. 1. 2. 3.*

6. Lastly, It proceeds from secret enmity and hatred of the blessed God. For as it is a sign of love to God, to love his Ordinances, so on the contrary, for men to cast the second Commandment behind their backs, it is a sign they hate Him. Hence the Lord there threatens, *I will visit the sin of them that Hate mee, and shew mercy to thousands of them that love mee.* So in *Hos* 9. 7. He threatens to visit them for the multitude of their iniquity and the great hatred. It is true, in times of Ignorance and darkness good men may be carried away in many things with the stream of the times for want of better light. But to be zealous for the grossest Superstitions in time of light, is a ill sign that the heart is full of poyson, full of Hatred, and Enmity against the Lord, & against his blessed

ways. And it is the worse, because that Superstitious persons pretend much love and devotion, as though they thought nothing too dear, nor too much for God, when there is the poison of Asps underneath. No wonder therefore, if the Lord abhors them. For there is nothing more odious both to God and men, then hatred masked over with pretences of love. And thus you see from the Causes of this sin, how great a sin it is.

3. Consider also the *Cursed effects and Fruits* of it, the bitter Fruits that grow upon this root of bitterness. These will yet further discover the evil of it. Men are apt to think their own Inventions are of much use in the worship of God, though they call them sometimes *Indifferent things*, yet they think them very good and necessary. But the Lord hath said the *prayer Image is profitable*, or good for nothing. *Isai. 44. 10.* no good comes of it, but much hurt and mischief every way. It is a sin that hath many woeful effects.

1. It *deceives and deludes*, it is a very deceiving and insatiateing sin. It is the Lords direction to *Ioshua* to keep close to the Rule, and to the Law of *Moses*, that thou mayest prosper; or as it may be rendred, *that thou mayest deal understandingly wherever thou shalt goe*. *Iosh. 1. 7, 8.* but on the contrary, when men worship God according to their own Inventions, see that dreadful threatening, *Isai. 29. 13, 14.* *because their fear, that is, their worship towards me is taught by the precepts of men, therefore, behold, I will proceed to do a marvellous work amongst this people, even a marvellous work and a wonder, for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid; they shall be befooled and insatuated even to admiration, they are altogether brutish and foolish; the stock is a doctrine of vanities.* *Jer. 10. 8.* And the molten Image a teacher of lies; *Hab. 2. 18.* *for their Idols have spoken vanity, and their Diviners have seen a lye; Zech. 10. 2.* The Scripture is very frequent and copious in this Argument, because men are very apt to value their own Inventions and Additions to the worship of God at a high rate, and to admire and applaud themselves therein; as if they had contributed not a little to the Majesty, and to the Splendour of it, by their Great wisdom and prudential power, as they call it; when it is indeed *prudential folly*, their glory is their shame, they are mad upon their Idols, *Jer. 10. 38.* *Superstitio est res insana*, as he said, Superstition is a mad thing, folly is the Cause of it, and folly the Effect.

2. It is a very defiling sin, thou hast defiled thy self in thine Idols which thou hast made, *Ezek. 22. 4.* It is a sin of spiritual filchiness and uncleannets, I have seen thine Adulteries, and thy neighings, and the lewdness of thy whoredoms, the meaning is, thine Idolatryes, as appears by the next words,

words, *thine abominations on the Hills, and in the field, will thou not be made clean, when shall it once be?* Jer. 13. *ut.* Superstitious persons are apt to think themselves more devout, and more holy then others, as the Papists call their severall wayes of Superstition, *religious orders*. But the Lord accounts them more vile, more filthy, *they say to others, stand by thy self, come not near to me, for I am holier then thou.* Isai. 65. 4, 5. For this Text is clearly meant concerning Superstitious people, that Sacrifice in Gardens, remain among the Graves, &c. who did look with disdain upon others, and trusted in themselves that they were righteous, when indeed it was but Superstition, and therefore the Lord saith of them, *these are a Smoak in my nose, and a fire that burneth all the day.*

3. *It makes all their worship vain*, as it makes their Spirits vain, by deluding and defiling them, so it spoys and frustrates their religious worship. *In vain do they worship me, teaching for doctrines the Commandments of men,* Mat. 15. 9. they Sacrifice flesh, the sacrifices of mine offerings, and eat it, but the Lord accepteth them not: *Hos. 8. 13.* because they did it contrary to the Institution. For the Lords appointment and promise was, that in mine holy Mountain, in the Mountain of the height of Israel, there shall all the house of Israel serve, or worship me, there will I accept them, and there will I require your offerings, and the first Fruits of your oblations, with all your holy things, Ezek. 20. 26. Deut. 12. 5, 6. now this is a sad Effect; when a man offers many Sacrifices, says many prayer noisters, performs many religious duties, heares, and prays much, that all should be in vain, and all his prayers and labour lost. And though there be a whole Sea of worship. and Ordinances, that all should be but like the blood of a dead man; as *Rev. 8. 3.* and *16. 3.* There is no acceptance but in Christ. But Christ hath said concerning Idolatrous worship, *I will not pour out their Oblations*, that is, (it will not be a Mediator to their Services. *Psal. 141. 4.*

See Answer
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Psal. 141.

4. *It will in time justifie our Gods true worship*, His Institutions will be laid aside, that there may be elbow room for their own Inventions, *Fall well ye reject the Commandments of God, that you may keep your own Traditions,* Mark. 7. 8, 9. I might give many Examples and Instances of this. Those Superstitious persons in Isai. 65. 3, 4. who did Sacrifice in Gardens, remain among the Graves, and lodge in the Monuments, which the Lord never required at their hands, yet they made no Conscience of eating Swines flesh, which the Lord had forbidden to that people in those times, *Jeroboam made Priests of his own, after the manner of the Nations of other Lands, but therefore he cast out the Priests of the Lord, the Sons of Aaron, and the Levites, to make way for his own,*

2 Chron.

2 Chron. 13. 9 *Abaz* gives order that the Priests should offer their Sacrifices upon his own Altar, but then what should they do with the brazen Altar, the Altar of the Lord; That, saith he, *shall be for me to enquire by, Si quando placebit* (as *lunius* well observes) if at any time such a good fit shall come upon him, or as others render it, *I will inquire and Consider what use to put it to, so Piscator* upon the place, but thus Gods Altar was laid aside, and turned out of Office, 2 Kin. 16. 15. we have seen sad examples of this in former times, a Surplice, and a few Superstitious Ceremonies have jostled out the preaching of the Gospel, and stoppt the mouth of many a godly Minister.

5. It provokes the Lord to jealousy against his people, and pulls down, and hastens the desolating judgements, and wrath of God upon them. This was hinted in general before, as a Reason why the reliques of Idolatry must be destroyed, but I mention it here again, to shew the greatness of this sin, Exod. 20. 5. *Thou shalt not bow down to them, nor serve them, For I the Lord thy God am a jealous God, visiting the sins of the Fathers upon the Children, to the third and fourth Generation of them that hate me. Thou hast defiled thy self with thine Idols, and hast caused thy dayes to draw near, and art come even to thy years, Ezek. 22. 4.* that is, the dayes and years of wrath and vengeance, as the like expression is explained, Cap. 7. 7. *the Time is come, the day of Trouble is near, and Cap. 12. 23. the dayes are at hand, and the Effell of every Vision, that is, the accomplishment of every Threatning. There is no sin that makes men sooner ripe for Ruine. The Jews were carried away Captive into Babylon. Sion was plowed as a Field, and Ierusalem became a heap of Stones for this sin. The Apostle bids the Colossians take heed they do not miss of Heaven by it, Col. 2. 18. let no man beguile you of your reward in a voluntary Humility.*

Yea though they be good men that are guilty of it, as sometimes they have been, especially in former darker times, yet this will not protect them, nor save off the judgements of God. *Gideon* was a good man and a great Reformer, and therefore called *Ierubbaal*, but yet for all that, he did but make a Superstitious garment, a kind of a Surplice, a small matter one would think; but it became a Snare to *Gideon*, and his House, Judg. 8. 27. *Solomon* was a good man, and it was he that built the Temple of the God of Heaven, but yet he fell to the publique countenancing of Idolatry, and for this, God rent away the Ten Tribes, the greatest part of his Kingdome from him, and had it not been for his Father *Dauids* sake, he had lost them all, Yea, so provoking to the Lord is this sin, especially, if aggravated by Persecution, as for the most

part it is, that sometimes the Lord will not pardon it, and turn away his wrath, though men do repent; as in *Manasse's* Case. Though as to *personal forgiveness*, the Lord will pardon every repenting Sinner, yet not alwayes as to *National Forgiveness*, so as to avert and turn away his righteous judgements. For *Manasse* did repent and reform, *Iosiah* comes and makes a thorough Reformation, but yet ruine and desolation comes for the old Idolatryes and Superstitions of *Manasse*, and for the Innocent blood he shed, which the Text saith, *the Lord would not pardon*, 2 King. 24. 4. and 2 King. 23. 25, 26.

6. *There is yet a further Effect of this Sin which is worse then all the rest, if worse can be.* It is this, It does so harden the hearts of men, that it is a very rare and difficult thing to get true repentance for it: you may see this in those great Idolaters the *Papists*, as they are described in the Book of the *Revelation*, when under the execution of Gods righteous judgements, under the sixth Trumpet, The Lord looses the four Angels about the River *Euphrates*, that is, the *Turks*, who were at first four Nations, to plague the Anti Christian World for their Idolatry, and to destroy, and to kill up the third part of men, but what was the Effect of this, did they repent? no; no such matter, *the rest of the men which were not killed by these plagues, yet they repented not of their worshipping of Devils, and Idols of wood and stone*, Rev. 9. 20. well let us go a little further, when the Seventh Trumpet sounds and pours down all the seven Vials of the last plague, and the wrath of God upon the Anti-Christian party, surely, that will convince them, they will repent then, when the third woe is come upon them, which hath seven Vials of wrath in the womb of it: no, for all this, they repent not, but they are described to be like men in Hell, Rev. 16. 10, 11. the fifth Angel pours out his Vial upon the throne of the Beast, which is generally understood concerning the City of *Rome* it self, and his Kingdom was full of darkness, and they gnawed their tongues for pain; but they blasphemed the God of Heaven, because of their pains, and their Sores, and they repented not of their deeds: They roar under their plagues, but repent not of their Sins. So likewise under the Seventh Vial, which is poured forth into the Aire, which is conceived by Interpreters to be meant of the whole expanse of the Anti-Christian Interest, and party that are acted by the Prince of Power in the Air, whoever, and wheresoever they be, over all the world every where, (p) *omnium ubicunq; terrarum Christi Domini nostri h sium*: what Effect will that have? see ver. 21. where they are found again blaspheming God, because of their plagues, but not repenting. Oh, what a dreadful sin is this! that makes men so incapable of repentance. The Reasons of this strange Impenitency, are

1. *Because*

¶ M de in
locum.

1. Because it is usual with God when men love their sins, and hate to be reformed, he gives them up judicially to their Sins, that their Sins may be their Plagues. Hence it is threatned as a punishment of Idolatry, *Deut. 32. 17, 18.* Because they have corrupted themselves with graven Images, therefore they should serve Gods of wood and Stone, which neither hear, nor see, nor eat, nor smell: when they had made the molten Calf, then God turned, and gave them up to worship the Hoast of Heaven, *Acts 7. 42.* He gave them up for that sin, to more sin: *Ephraim is joynd to Isols let him alone, Hos. 4. 17.* Because Ephraim hath made many Altars to sin, Altars shall be unto him to sin, *Hos. 8. 11.* They will have their sins to live in them, therefore saith the Lord, they shall have them to be plagued by them.

2. And as this sin is the punishment of it self, so it is often punished with other sins also, sometimes he gives them up to beastly uncleannes for their spiritual Whoredoms, *Hos. 4. 13.* they Sacrifice upon the tops of the mountains, and burn Incense upon the Hills, under Oaks and Poplars, and Elms, because the shadow thereof is good, therefore your Daughters shall commit Whoredom, and your spouses shall commit Aultery, *Hos. 4. 13.* The Apostle Paul fitly joyns Lasciviousness, lusts, excess of wine, revellings, banquettings, and abominable Idolatries together, *1 Pet. 4. 3.* Superstition and prophaneness usually go together, they look to other Gods, and love flagons of wine, *Hos. 3. 1.* and where there is such prophaneness it is seldome without Persecution also, for the evil Servant, *Mat. 24. 49.* is said to smite his fellow Servants, and to eat, and drink with the drunken *pillos agnos devorante, viros devorant,* as he saith of the Papists. And when sinners are bound in so many black Fetters and Chains of darknets, how hard a thing is it to break them off, by true repentance?

3. When men are given up to Idolatry, or to any other sin, by such a judicial act of God, it so astudes the mind, and darkens the understanding, that it is impossible to fasten a Conviction upon them, they will never believe, nor be perswaded that this is the sin for which God smites, and if no Conviction, no repentance. The Jews thought, *Jer. 44. 18.* Since we left off to burn Incense to the Queen of Heaven, and to pour out drink offerings to her, we have wanted all things, and have been consumed by the Sword, and by the Famine, whereas the Prophet tells them, because you have burnt Incense, therefore this evil is happened unto you, but they would not believe him: And just so the Papists, oh, say they, it was never good world since the old Religion was put down, and since we left the holy Catholick Church of Rome. And I have heard of some Lutheran Ministers
after

after the late Wars and desolations of Germany, who have concluded and thought that the Reason of Gods wrath against them was the pulling down of Images. And there be some in like manner at this day, that ascribe all the Wars and Troubles, and evils of the late times that have passed over these Nations, to the pulling down of Bishops, and Ceremonies; whereas it was indeed the old Sins of the Bishops and that party, their adulterating and corrupting the worship of God with Popish Innovations, Their violence and Persecutions of Gods faithful Witnessse and Servants; that was the chief procuring cause of all the plagues and judgements that have come upon the Land.

4. *A mans Repentance is never true till it be proportionable to the nature of his Sins.* It is not enough for men to leave these Sins, but they must also loath themselves in their own sight for all their abominations, because that I am broken with their whorish hearts, which go a whoring after their Idols, as the Lord there speaks, but how hard is it to get such a self-loathing, self-abhorring frame of Spirit, not only to see that it is a Sin, but to see the exceeding vileness of it, and to loath it as God loaths it, to hate it as God hates it. I have Insisted the longer upon the Reasons of the point, that you may see the hainous nature of this Sin, that it is no light thing to break the second Commandment. These are the Reasons of the point, I conclude with a few words of Use.

Ezek.
6. 9.

Use I. *This Doctrine Condemns and castures at once all the Ceremonies, and whatever other Invention of men have been introduced into the worship of God by the Spirit of Anti-Christ, and retained, and continued by some reforming Magistrates, who have made but incomplete and imperfect Reformatiōns.* As who knows not, that almost all the Ordinances of Christ have been polluted and corrupted by them. The Gospel might not be preached without a Surplice, nor Baptisme administred without the sign of the Cross, So likewise kneeling at the Sacrament, bowing to the Altar, and to the name Jesus, Popish holy dayes, holiness of places, Organs and Cathedral Musick, The Books of Common prayer, Prelacy or Church Government by Bishops. These things are no better then this brazen Serpent was. And therefore if this was a Nebushtan, so are all these. They are nothing else but reliques of Popery and remnants of Baal, and therefore when the Kingdome of Christ is come, they shall perish from off the Earth, and from under these Heavens.

See the
second
Sermon

Use II. *Direction to Rulers and Magistrates, and to you all in your prayers for them.* Let Magistrates imitate this Example of Hezekiab. It should awaken them to their Duty. Be wise now therefore, O ye Rulers, be instructed O ye judges of the Earth, and know, that it is your duty to

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promote

promote the purity of Gods worship, and to protect his people and Messengers, it is a thing impossible to keep in with both sides, both with Persecutors and Sufferers, but therefore it will be your wisdom, and the best and safest way to be on Gods side, and let *Baal* plead for himself. But because I see but few of them here, I shall direct my speech only to the people of God here present, you may see from hence, what Prayers to make, and what Requests to put up for those whom God by his Providence hath set in Authority over you, pray that God would give them reforming Spirits; and for the King, that God would make Him another *Hezekiah* to remove the High places, and to cut off the remnants of *Baal*, that he may trust in the Lord, and keep close to his Word; and that the Lord would be with him, and prosper him whithersoever he goeth, as he will certainly do in this way of Integrity to Religion, and to the work of Reformation.

Use III. I Conclude with that word of Exhortation wherewith the Apostle *John* concludes his first Epistle, Little Children keep yourselves from Idols, Amen. 1 Joh. 5. ult. And it is *Pauls* Exhortation also, 1 Cor. 10. 14. wherefore my dearly Beloved, flee from Idolatry. Remember what you heard in the Reasons of the point concerning the greatness of this Sin, and how jealous, and severe the Lord is against these violations of the Second Commandment, and Consider also these four words.

1. It hath been the great design of Satan in all times, and Ages, to destroy and to corrupt the worship of God. And if he cannot perswade men to be down right Atheists, he labours then to drive them into the other extreme of Superstition, if he cannot prevail with them to cast of all the worship of God altogether, then he tempts them to worship him in a wrong way, to worship the true God Superstitiously. What was the great sin amongst the Jews? was it not this? so likewise amongst the old Heathens and Pagans, and amongst the Papists at this day. And what is the great design and work of Christ at this day? but to bring forth his worship into purity, that the new Jerusalem may come down from Heaven; This therefore Satan is most industrious to countermine and fight against, Therefore be sober, be vigilant against this Sin, because your Adversary the Devil is so watchful to insnare you.

2. It will be vantage over with fair colours, and plausible pretences. The whore of Babylon gives the wine of the filthiness of her Fornication in a golden cup, Rev. 17. 4. The Devil in his acting against the Church in the Times of the new Testament, He did appear at first almost like himself in the shape of a great red Dragon, in the Roman Pagan Emperors. But when *Michael* and his Angels overcame, and overthrew him

In this appearance *Rev. 12.* Then he puts on a new Vizard, and appears in another shape, *Chap. 13.* but still pursues the same design though under new pretences, and by other Instruments, viz. by the Church and Pope of Rome. For he hath made it his business, ever since the time of Constantine to revive the old Heathenish Idolatry under other names, that whereas before they worshipped the Devil under the names of Jupiter and Apollo, now they commit the same Idolatry, & worship the same Devil still, but under the names of Popish Saints; now it is not Jupiter and Apollo any more, but Saint Peter, and the Virgin Mary, and the Vicar of Christ, & the holy Catholick Church of Rome. Thus doth that Harlot paint her face: So the Prelatick Superstitions at this day are painted over with those glozing pretences of Antiquity, Fathers, Councils, Order, Decency, Easification, the peace of the Church, and such like.

3. If once you begin in a way of Superstition, you will never know where to stop or stay, nor where to make an end, but you will multiply your Idols, and increase your Altars, and grow worse and worse. For evil men and Seducers shall wax worse and worse. It is the nature of all sin, but of this in a especial manner, as it is in bodily uncleanness, when men are given up to that lust, they are insatiable, and work all uncleanness with greediness, so it is in this sin of spiritual Whoredome, it is an endless sin. If you do but wear a Surplice for peace sake, why not this well admit the sign of the Cross in Baptism, or bow to an Altar, and in a little time you will find that the same Reason is as strong for bowing to an Image, to a Crucifix, and why not as well say Mass too, for the peace of the Church, and then at last swallow down every thing, Submit to the Pope, worship the Beast, and so be damned and go to Hell, and all for the peace of the Church. Oh! there is no end here, when a man is once going down the Hill in a way of Carnal Compliance and Superstition, he will never cease, but like a man that is tumbling down a steep Hill, cannot stop, till he come to the bottom, to the very bottom of the pit of Popery. All the abominations of Anti-Christ come in by degrees, the four first trumpets were so many steps or degrees of the rise of Anti-Christ, and then in the fifth, he appears upon his Throne with open face, as the Angel of the bottomless pit, and as an Abaddon, as a destroyer and Son of perdition, with all his Flocks and locusts about him, with all that Anti-Christian Popish Clergy, acting under him and for him, *Rev. Chap. 8. Chap. 9.* It is observed in the Histories of the Idolatrous Kings of Israel, that those in succeeding Times were worse than their wicked Predecessors: Jeroboam he that made Israel to sin, He did but set up the two Calves at Dan and Bethel, but Omri went beyond him,

2 Tim.

5. 13.

for it is said, He did worse then all that went before him, *1 King. 16. 29.* we read of the Statutes of Omri, *Mica. 6. 16.* so that Omri did enact, and establish Iniquity and Idolatry by a Law; But his Son *Ahab* was worse then He, for as if it had been a light thing for Him to walk in the Sins of Jeroboam, he did set up all the worship of Baal, *1 King. 16. 30, 31, 32, 33.* Hence the faithful Servants of the Lord have been exceeding wary and watchful against the least appearances and beginnings of Idolatry. One of the Ancients (*Basilas* I remember) when the Heathen Idolaters had put Incense into his Hand, and offered to spare his life, if he would but throw it in, or let it fall into the Censer, he chose rather to burn his Hand and loose his life, then to Commit that seeming little sin; which brings me to a fourth Consideration.

4. Remember this for ever, that it is better to suffer then to sin. A man had better suffer, better dye, then sin. And therefore if Superstition be a Sin, be wise for your selves, and choose the greatest affliction, rather then the least Sin. Thou that sayest in thy heart, life is sweet, and thou art loth to suffer, loth to dye; I tell thee, It were better for thee to be cast into prison, into the deepest-darkest-Dungeon. It were better for thee to be burnt at a Stake, or to be hanged upon a Tree, then to sin against thy Conscience. Hooper that blessed Martyr (q) when one assaulted him with this Temptation, death is bitter, life is sweet, He replied, but death eternal is more bitter, and life Eternal is more sweet.

q. Fox vol.
B. 2. 13.

5. Suppose the worst that can be supposed, Suppose that sad time of slaying the witnesses be not yet accomplished, as indeed it is a great Controversy, one of the greatest in this Book, whether it be, or no; it is the judgement of very great Interpreters, that it is past, but Suppose there be some further accomplishment of it yet behind, as it may be hopefully conceived that it shall not be so great a slaughter as the first, and that the rage of the Anti-Christian party shall not be able to prevail and proceed so farre as then it did, for the Kingdom of Anti-Christ is decaying, and the Kingdom of Christ is rising; So it is certain, that the time will not be long, for it shall be but three dayes and an half, *Rev. 12. 11.* Let the Prelates and Prelatick Persecutors, take notice of it, suppose you should prevail for a time, and suppose Prelacy should get up again, yet it will not be able to stand, but after three dayes and an half, that is to say, after a little short time, it will fall and perish. The Lord will then cast you for: again, and that for ever, so as to make a full end of you! And therefore let the people of God bear up, and be encouraged in the ord, for the Lord will speedily arise, and have mercy upon Sin; the Kingdom of Christ is coming, and the wheels of his Chariots hasten, he will speedily

speedily appear to your joy, but they shall be ashamed.

Quest. But what shall we do to prevent that inundation of Idolatry and Superstition that seems to be flowing in upon us?

Ans. If any thing will do it, those Ancient weapons of the Church, *præces et lacrimæ*, prayers and tears will do it, or at least you shall thereby deliver your own Souls.

1. *Be much in prayer, ye that are the Lords Remembrancers, keep not silence, give him no rest, till he arise and make Jerusalem a praise in the Earth.* Pray against these things, and that God would put his bridle in the jaws of Persecutors, and his Hook in their nostrils, that the Lord would look upon all the Host of them thorough the Cloud, and knock off their Chariot wheels, that they may drive heavily in all their designs against the Lord Jesus, and that *Prelacy*, which is the Image of that *Acæt* the Papacy, may never be restored again in these Nations, but that God would keep it down for ever in that grave in which it hath been buried for these twenty years together; and if such things begin to reappear, pray them down again into the bottomless pit from whence they came, and be earnest with God for those in Authority, that he would give them reforming Spirits, and for your Ministers, that Christ would hold the Stars in his right hand, and give them both wisdom and Courage, that the Truth may have no disadvantage by us in any thing, as also for your selves and your posterities after you, that the Truth of the Gospel, and the purity of Gods worship may continue with you; It concerns you at such Time as this, to be much in prayer, and when the Lord shall build up Sion, he will regard the Prayers of the destitute, *Psal.* 102. 16, 17.

2. *Be much also in mourning and humiliation, that Gods bottle may be filled with tears.* Is there not cause of mourning for the sins of the Times? the deluge of prophaneness, as if Hell were broke loose, the abominations in the midst of Jerusalem, which they that mourn for, shall be sealed with the mark of God upon their Fore heads, that they may be preserved at least with spiritual Preservations in Times of common Calamity, when publick sins are visited with publick judgements; and hast thou not also Sins of thine own to mourn for?

Ezek.
9. 4.
Rev. 7.
3.
and 9.

Is there none of you that may say with *Paul*, *I was a Persecutour a blasphemer, I was an Idolater, and a desperate Superstitious wretch, Crossing and Cringing, and bowing down to the stock of a Tree? but now you have obtained mercy; or if kept from those gross abominations, yet have you not been careless and bold with lesser evils? Have you been solicitous to know the mind of Christ in these points? tell me where thou findest? have you made inquiries for the way to Sion? they shall ask the 7.*

4.

Cant. 1.

why to Sion, going and weeping as they go, Jer. 50 5. Is there no guilt upon thee, as to barrenness of Spirit, and unprofitableness under pure Ordinances which you have long enjoyed in this City? you have had the Gospel preached, and the Ordinances of Christ dispensed amongst you in power and purity, without the mixtures of mens Inventions; but now the Lord threateneth to remove the Candlestick, to deprive you of former mercies, and so to enter into judgement with you for your unfruitfulness under them. Oh! Consider of it.

You have had pure worship, holy Ordinances, but Carnal Common hearts it may be, or if there be a change of state, as I know through grace there is in many of you, yet *they that are planted in the house of the Lord, should grow in grace, and be very fruitful, and flourishing, Psal. 92. 13, 14.* but hath your growth been proportionable to the dispensations of light and life that you have had, if not, go home, and mourn before the Lord for this Sin, who knows, but he may yet repent and return, and continue his wonted gracious presence with you?

The End of the first Sermon.
